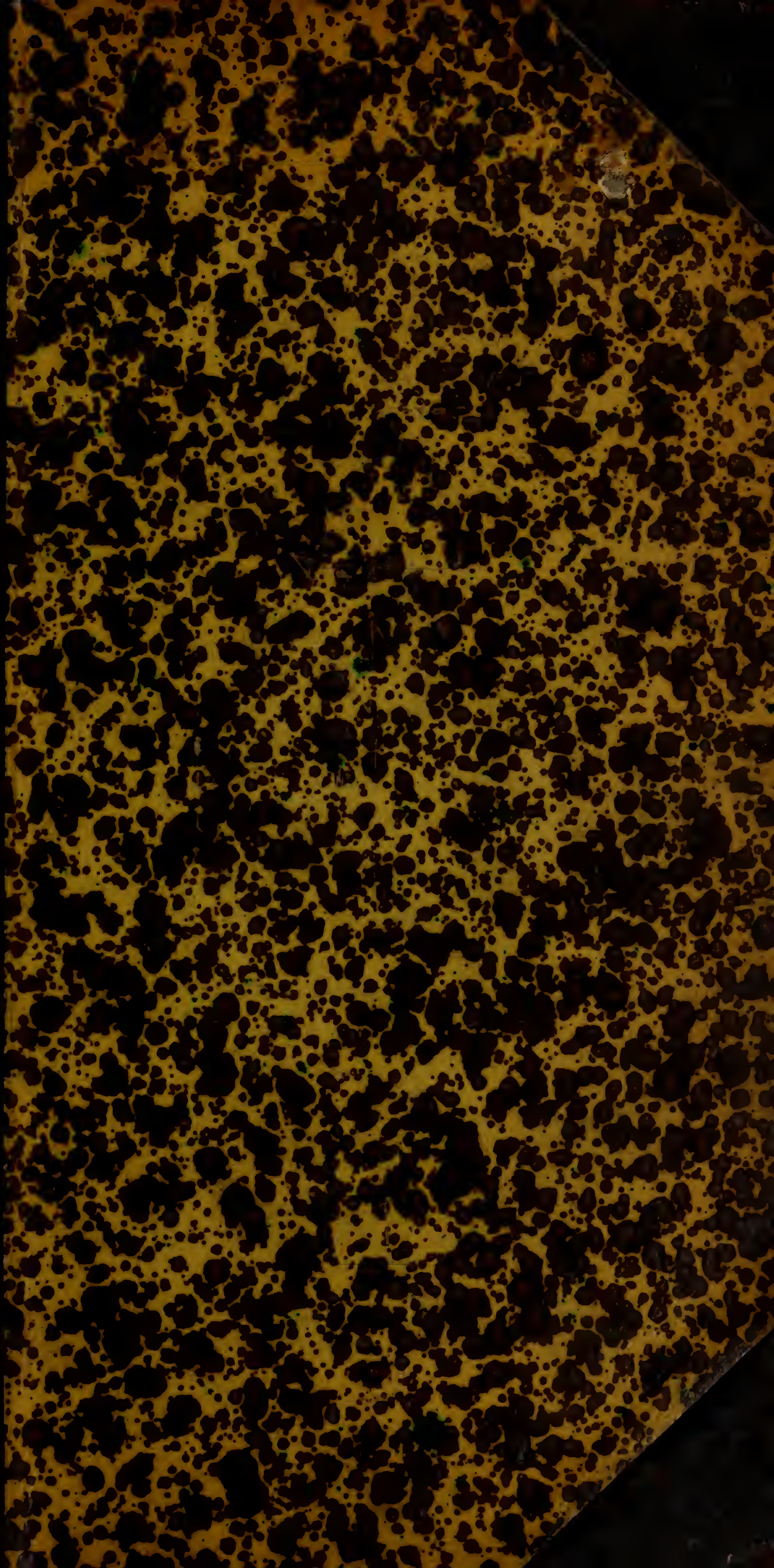


EX BIBLIOTHECA
Collegii St. F. Xaverii.

Sect 051
Lib W81
Vol 44 Cop
Acces 22830

A. M. D. G.

THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XLIV.

WOODSTOCK COLLEGE

1915.

FOR CIRCULATION AMONG OURS ONLY

INDEX TO VOLUME XLIV, 1915.

Pag.

ARMY CHAPLAIN IN CIVIL WAR, Reminiscences of—Fr. F. McAtee 71

BOOKS OF INTEREST TO OURS 85, 205, 380

BROOKLYN, N. Y., A Missionary Experience in the Diocese of—Mr. A. M. Thibbitts 365

CANISIUS, Travelling in the Time of Blessed Peter 358

COLLEGES, Students in Our, in the United States and Canada 457

CONEWAGO, Sacred Heart Devotion at—Fr. M. J. Smith . . . 152

CONGREGATION, { The Twenty-Sixth General 158
Assistants, Provincials and Electors at . . . 295

DEAD, List of Our, in United States and Canada, Oct. 1914-Oct. 1915 455

FARMER, Father Ferdinand A Sketch—Fr. J. Quirk 55

HONDURAS, British—Fr. Wm. L. Hornsby 149

INDIAN TRIBE, The Conversion of an—Fr. S. De Rouge . . . 35

JAMAICA, Obeah and Duppyism in—Fr. A. J. Emerick . . 187, 325

LETTERS, Some Old, Relating to Our First Provincial, Father Wm. McSherry 319

MADURA, The Jesuit Mission in—Fr. J. Houpert 30

MARYLAND-NEW YORK Province, Ministeria 459

MEXICO, The Jesuits and the Late Revolution in—Mr. C. Palacio 353

MISSOURI PROVINCE, Ministeria 296

MONUMENTA HISTORICA SOCIETATIS JESU, description of contents of—from the Spanish of Fr. Cecil Gomez Rodeles 297

NEUE WELT-BOTT, The—An Introduction to—Charles G. Herbermann. Ph. D. 371

NOVITIATE IN MARYLAND, The—Fr. J. Zwinge 1

PURBRICK, Father Edward I., Some Notes on the Exercises . . 77, 141

REGIS, The Mother of St. John Francis—Mr. R. Holland . . . 67

RETREATS, given by Fathers of United States and Canada during the Summer of 1915 446-451

SODALITY CONGRESS OF THE MISSOURI PROVINCE 38

STATISTICS OF OUR NOVITIATES AND HOUSES OF STUDIES, in United States and Canada 445

TOKYO—Growth of the Catholic University in—Fr. M. McNeal . 312

VIGAN, Notes from—Fr. J. J. Thompkins 197, 339

WELCH, Brother Blasius, and his Clocks—Mr. Jos. M. Johnson . 315

WERNZ, Last Days of V. Rev. Father General—Fr. H. Walmesley 15

ZAMBESI, The Mission of Lower—Fr. V. De Figueiredo . . . 44

OBITUARY

Fr. C. Alten, 89
Fr. J. E. Copus, 393
Mr. E. Coté, Novice, 212
Br. A. Dooher, 92
Fr. Jas. A. Dowling, 386
Fr. M. P. Dowling, 228
Fr. F. X. Foss, 214
Fr. E. D. Kelly, 388
Fr. L. Kramer, 90
Fr. Jos. M. Marra, 389
Br. G. Patik, 217
Fr. M. Port, 210
Fr. E. W. Raymond, 385
Fr. A. Romano, 220

VARIA

Alaska, 407
Australia, 119, 248, 408
Austria, 119, 251, 409
Baltimore, 121, 254
Boston, 255
Brooklyn, N. Y., 262
British Guiana, 256
Buffalo, 121
California Province, 121, 413,
Canada, 413
Ceylon, 122
Colorado, 257, 415
England, 123, 415
Georgetown, 258, 416
Home News, 135, 286, 452
India, 260, 420
Ireland, 123, 265, 432
Italy, 433
Jamaica, 124, 266, 435
Japan, 267, 435
Jersey City, 268
Missouri Province, 124, 286, 437
New Orleans Prov., 128, 439
New York, 131, 270, 440
Philadelphia, 134, 273
Philippine Islands, 279, 444
Spain, 283, 444
Switzerland, 407
Washington, 134, 451
Worcester, 286

WAR NOTES ABOUT OURS

Austria and Hungary, 236
Belgium, 96, 240
England, 107, 241, 396
France, 108, 236, 242, 401
Galicia, 242
Germany, 117, 236, 245, 402
India, 246

THE

WOODSTOCK LETTERS

VOL. XLIV. No. 1

THE NOVITIATE IN MARYLAND.

The first novitiate in the United States was opened at Georgetown on October 10th, 1806. In the old Society the Fathers in Maryland sent their American postulants to Flanders, for both their education and their probation. A school of Humanities was opened in Newtown in 1677, and its beginning was so successful that the Fathers hoped that the school would develop into a college and perhaps into a novitiate, but their hopes proved futile, as the Protestant ascendency soon after closed the school, and the Superior of the Mission moved to St. Thomas'. Nevertheless a part of the novitiate, namely, that part which is called the Third Probation came nearer and nearer to these shores; for some of the young missionaries who were sent to Maryland were allowed to make their tertianship aboard the ship taking them to America. At last, however, the ardent desires of the Maryland Missionaries seemed to be fulfilled. A certain young man applied to Father Thorold, the Superior, at St. Thomas' to be admitted as a coadjutor novice, and his admission was considered very favorably. Letters were despatched to Father Lawson, the Provincial of England, by the first ship, and the return mail was awaited with anxiety.

Among the faculties granted by Father Lawson to Father Thorold in 1724 was "power to admitt Wm. Scott to his noviceship and same power to Mr. Thorold and his successors to admitt sayd Scott to his last bonds, if he be judged fitt." After the novice had been

bound by the first vows something happened that made Father Thorold judge Scott unfit for the last bonds, and so he dismissed him in 1728; and thus the novitiate disappeared in Maryland. Father Tuberville, the new Provincial, wrote to Father Thorold in 1728, that "he ratifys the dismission of Wm. Scott, and that he has writ to Mr. Drumer to approve of it and give liberty to our Factory to dismiss on such occasions." In the above citations which were taken out of the Old Record Book of the Mission, the priests were called Misters; Very Rev. Father General, Mr. Drumer; and the residences were factories. Even down to our own days, the Novitiate at Frederick used to be called by the Protestant inhabitants "The Priests' Factory," because, I suppose, they thought we turned out priests as others turn out shoes or other articles of manufacture. But in the language of the Fathers, a factory was a Jesuit residence with a village of black retainers around it and cultivated fields about it; they turned out corn and tobacco, potatoes and turnips.

After the Restoration of the Society, a new novitiate was opened and after a variety of journeys and sojournings finally settled at Poughkeepsie. The few remaining Jesuits of the old Society were aggregated to the Society in Russia in 1805, and Father Robert Molyneux was appointed the first Superior of the Maryland Mission on June 27th. From Newtown he moved to St. Thomas', and there on August 18th, 1805, he renewed his simple vows before Father Charles Sewall, and Father Sewall did the same before Father Molyneux. Father Sylvester Boarman joined the new Society on October 6th, by renewing his vows at the same place, and on October 10th, Father John Bolton, who had been a professed Father in the old Society renewed his solemn profession at Newtown after Father Boarman's return from St. Thomas'. The 18th of August was a happy day not only for Fathers Molyneux and Sewall, but especially for Father Charles Neale, for he had been put off taking his first vows these thirty-two years, and now the end of his long novitiate had come. The suppression of the Society had lengthened his time of probation from September, 1771, to August, 1805. He made his profession on November 13th, 1808, at Trinity Church, Georgetown.

There were several Neales in the Society in Maryland; first, uncle Bennett who died before the suppression, then the three brothers, Leonard, the future Archbishop of Baltimore, Father Charles, afterwards the Superior of the Mission, and Father Francis, the Procurator and first Master of novices. They all came from St. Thomas'. Father George Hunter had sent them to Europe with many others for their studies, and through him the money was remitted to our procurators to pay for their education. His great difficulty was not in forwarding men and money but in getting exact accounts from the procurator; over and over again he had to warn them to send in their bills with some kind of accuracy. "I must begg whenever you receive bills (for our students) that at least you will send me the sum total of the bill, otherwise it is impossible for me to keep books with accuracy. Our people are poor and they count every farthing, therefore if not very accurate in accounts, be assured it will hurt our Factory here and that to such a degree as to prevent the chief of the fruits we might exspect from our labors." Again he writes "I must begg an exact yearly account of all our transactions or else the consequences may be very bad, perhaps we had better never have been concerned in that branch of trade we are so deeply engaged in." That branch of trade in which they were so deeply engaged was to send young people over to Flanders and to pay for their education.

Now I will add a letter of Leonard Neale from Liége to his mother at Port Tobacco, dated February 25th, 1770. "The arrival of Bro. Francis was unexspected as I had not heard a word of it before. I have received a letter from him since he arrived at the College [of Bruges]. He is mighty well. Bro. Charles is moderately well. I say moderately well because I suppose you have been informed of his late illness. What his ailment was the doctors of Bruges could not determine; and after all their endeavors they declared he was a dead man if not sent back to his native country. While affairs stood in this posture, I by some chance or other was called from my noviceship to supply a little while the place of one of the Masters who was sick. I found Charles in a very lingering, pitiful state. In the meantime, till some ship should set sail, he was sent out to take a change of air. He was for the most part with his sister Ann, where he was cured. Since his return

to the college he has greatly recovered, is universally beloved and moreover he was chosen prefect of the sodality, which is no ordinary thing, seeing he is in poetry."

During the suppression the three brothers were ordained in Europe, and then came back to America, where they worked with the other Fathers in the Mission of Maryland. Thus the Restored Society in Maryland consisted of five members in 1805, Fathers Molyneux, Bolton, Boarman, Sewall and Charles Neale, and these had to provide men for the college and church at Georgetown, for the missionary priests at St. Thomas', Newtown, White Marsh, St. Inigo's, and St. Joseph's, for pastors at Frederick, Conewago, Lancaster, Goshenhoppen and Philadelphia. They asked for help from England; their appeal was in vain. They begged Father General in Russia to send some men, but communication was slow and uncertain. Thus they were forced to rely on themselves to get recruits; they opened the novitiate. But who was to be the Master of novices? The few Fathers left over from the old Society were either too old or too inexperienced to undertake this work. Finally their choice fell upon Father Francis Neale. Though he had never been in the Society, yet he was educated in a Jesuit College with his brothers, Leonard Neale, the Bishop, and Charles Neale, and intended to follow them into the novitiate; moreover he was a most ardent postulator for its restoration and had been chosen the manager of all its properties in Maryland and held in his own name all the lands and churches of the Society in Pennsylvania, in Virginia and even in Georgetown and Washington.

Another difficulty in regard to the establishment of the novitiate was the want of funds, and consequently the Fathers could not build a novitiate or give proper support to the novices. For, although they had the income of the farms, yet these were not very productive, and the little that remained over was given to the priests serving in our churches, and for the support of the Bishop and of Georgetown College. Now I will give some extracts from letters on these points.

Letter of Father Molyneux to Father Francis Neale, dated November 7th, 1805. "Bishop Carroll has no objection to your beginning your noviceship by entering on the four weeks' spiritual retreat or exercises of our holy Founder, to which you must also subject those

lay-brothers who are candidates and shall be judged by your Brother (Bishop Neale) and you to be fit subjects. He (Bish. Carroll) adds that before the time of taking the vows expire, I shall have time to know from the General the legality of such a proceeding, that of appointing a *Magister Novitiorum*, one who was never himself a novice."

The two lay-brother postulants were Father McElroy and Brother McLaughlin. Even as early as May 5th, 1804, Bishop Neale, President of Georgetown College, said: "I have seven young clerics to commence Theology next Scholastic year, *all postulants* for the Society." So there was no dearth of postulants; in fact Bishop Neale was complained of by the Archbishop for trying to run the College by rules and discipline suited for a monastery and not for a college. But he explained his policy in a letter to Father Stone, June 30th, 1802. "If possible do something to alleviate our distress. All the members of our old Society are aged and worn down with continual labour . . . If we form not successors before that fatal period [of their death] the Society tho' reestablished will scarcely succeed to the property we have been studiously preserving for her."

Father Francis did not begin his thirty days retreat at that time, either because he did not wish to run the risk of having to make it over again, if Father General declared the proceeding illegal, or because he found himself too inexperienced to be Magister Novitiorum even for the two brothers. Hence Father Molyneux in his letter of January 24th, 1806, encouraged him in this way: "I commend your reading the Spiritual Exercises, and you will do well by bestowing attention to the Institute, and what regards Novices and the direction of them, as also what is called the Industriæ of General Aquaviva. This will be very useful to you if employed at the same time as Novice and Master of Novices, and is a good spiritual book."

Father Plowden, Master of novices in England writes to Archbishop Carroll, March 1st, 1806. "I read your last account of George Town College with great concern, knowing our total inability to send out proper men to conduct it. . . . I have been more than two years employed in teaching young men the little I know of our Institute and professional duties. I have written, and am still writing more Instructions on these points; but having no time to study or arrange

them, I feel, with displeasure, that they are very imperfect and below mediocrity. Mr. Molyneux desires to have some account of the Noviciate here. Let him know that I will send him an account of it, because he wishes it; but his own remembrance of Watten, aided by your advice and compared with the four chapters of the Reg. Mag. Novit., will enable him to organise. The frequency of Instruction is a primary duty of the Master of Novices. You remember the exhortations which were formerly read to us at Watten, compiled by the old Father Lawson about the beginning of the last century. Many of them contain improvable matter, and some are missing; they shall be sent to Mr. Molyneux. The success of the Noviciate will depend on the education of the first Postulants and therefore I wish Mr. Molyneux had taken upon himself their education or committed it to one who had himself made a Noviciate, and knew from his own experience something of the Society and its government."

Archbishop Carroll sent this extract to Father Molyneux, and the latter sent it to Father Francis Neale on May 23d, 1806, with the following injunction: "From Mr. Plowden's letter you will perceive that my letter to Mr. Stone and consequently that to the Vic. Gen. have reached England: as also what little exspectation we can entertain of receiving any help from Stonyhurst, either of Professors of Philosophy or Divinity or Teachers of the Classics. It is therefore high time to begin seriously to make the best provisions possible for ourselves. For this reason I wish your Brother, the Coadjutor, would come down to St. Thomas's as soon as possible after Pentecost in order to confer with me, Mr. Sewall and his Brother Charles in order to arrange some plan suitable to our circumstances, of making a beginning of forming a Noviciate with ever so small a number of Postulants of such talents and qualifications as the Institute requires. I forbear all further discussion till we meet. Can you possibly send me some pecuniary aid: I have none to expect here."

Letter of Father Molyneux to Father Francis Neale, July 10th, 1806. "It seems at length settled that the Novitiate is to be fixed at St. Inigo's. In consequence I would advise you to consider on the best plan to make the house convenient for that purpose; if the two one-story ends can be raised another story with brick, it would be better to set about it immediately

and postpone the barn, till you have time to make more bricks for that purpose, which may be completed before another harvest. You are appointed with the consent of Bishop Carroll and our other Brethren to be Master and spiritual Director of the Novices, and if possible I will retire with you to St. Inigo's; this will obviate the former objections started against a Novice being Master of Novices."

Whilst they were making bricks at St. Inigo's for the novitiate, Rev. Father General sent word to the Archbishop, that he would send two Fathers, Father Epinette to teach Theology and Father Anthony Kohlmann to teach Philosophy, and moreover three other Fathers to do missionary work, namely Fathers Britt, Henry and Malevé. This welcome piece of news changed the whole plan of the new novitiate; the bricks at St. Inigo's were put into the warehouse as the novitiate was to be opened at Georgetown, near the college. Father Molyneux was appointed Rector of the college, October 1st, and the novitiate was opened on October 10th, 1806. The first novices were: Father Francis Neale, also Master of novices, Benedict Fenwick, afterwards Bishop of Boston, Enoch Fenwick, Leonard Edelen, James Spink, Charles Bowling, Michael White, James Ord, William Queen, John McElroy and Patrick McLaughlin. The two last entered as lay-brothers: White, Ord and Queen were dismissed some time after. Father Britt had been a member of the old Society, and had renewed his vows before coming to America. Father Melevé entered in 1804 and had taken his vows, but Fathers Henry, Kohlmann and Epinette were still novices on their arrival; these finished their novitiate on the missions. In 1807 nine more returned, five Scholastics, four Brothers; the two Fathers sent from Europe, though still novices, did missionary work. The following extracts give us a fair insight into the novitiate.

Bishop Neale in his letter of February 16th, 1808 to Father Stone says: "The Novitiate is established in George Town College. The first course consisted of eleven novices and the second of seven. All going on well. Several scholars are exspecting to enter and form the third course next term. Thus the college of George Town, tho' short in the point of numbers of scholars has not been unfertile in genuine productions. The proof drawn from stubborn fact must be an ample support of the discipline and principles adopted in

that college during my Presidency. It gives me solid comfort to feel in my mind a conviction that I have contributed to the increase and welfare of the Society by raising and preparing worthy subjects to join it. Four novices of the first course are studying Theology. They are in their second year and will be admitted to Priesthood as soon as circumstances will admit of it."

The four novices of the first course, the two Fenwicks, Edelen and Spink, were ordained June 8th, 1808, after having finished their theological studies at the Sulpitian Seminary in Baltimore.

Father Kohlmann writes to Father Strickland, February 23rd, 1808: "Georgetown College though not yet finished is a superb building, capable of holding more than 200 students. There reigns in the house a spirit of piety and religion, and I doubt not, that in the new order of things the number of students, which is small, will be soon considerably increased. There is no country in the world that can give greater stability and consistency to the Society, than this one. . . . The novices number twelve, namely four Theologians, and four Philosophers, and four temp. coadjutors. The novitiate is in a house separated from the College, but contiguous to it. Father Francis Neale is the Master of Novices; I am his Socius."

Archbishop Carroll writes to Father Plowden January 10th, 1808: "[The Lucubrations of old Fr. Lawson] arrived safe and probably supply in some degree that want of information under which Mr. Francis Neale must labour, with respect to the Institution of young men in the spirit of the Society. Luckily another supplement to his deficiency is furnished by the arrival of Fr. Kohlmann from Russia, who was sent to be Professor of philosophy at George Town, but is chiefly employed as Master of Novices. Why our good friend Molyneux leaves Mr. F. Neale in possession of the title, can only be accounted for by the reluctance of Fr. Superior to undertake the *arduous labor* of making any alteration" . . . "The college at Georgetown is not flourishing by the number of students but very much so by the discipline and piety there prevailing. The noviciate for the present is contiguous to it, but will probably be removed elsewhere, if it please God to give a more solid foundation to the permanence of the Society."

Rev. Ignatius Baker Brooke was stationed at Newtown. He was at the same time the manager of the

farm. The novices had to be supported. The great expense is not in founding a house, but in keeping it agoing, and that is a never ending drain. Here is an extract from the Rev. Mr. Brooke's answer to the Procurator dated October 6, 1806. "All my plans have been marred and frustrated by the sickness. (Archbishop Carroll called Newtown a nest of malaria). Since I saw you I have been and am still obliged to act master, overseer (of the slaves) without and within, and pastor at home and abroad, (Sacred Heart, St. Joseph's, St. John's, Leonardtown and Medley's Neck) and this amidst every distress and sickness and loss of hands and overseer. Add to this, great and continued rains. We have bacon, corn, potatoes, turnips, turkeys, etc. to spare. Even money can be sent and I am ready if it were in my power to beat out corn and procure a boat to send up every article ordered by the Superior . . . Do not, my Dear Friend, infer from this any unwillingness on my part to send forward what is required. I know the distress of your noviceship, and no one is more ready than myself to contribute to its support. I congratulate you on the progress of the noviceship and I shall pray for its success."

It is a difficult matter to count up the funds advanced by the Corporation for the support of the college, which included the Novitiate. In 1806 the Procurator of the Mission paid the following bills: Servants $150, baker $151.58, butcher $95.16, others $250. In 1807 the bills amounted to $409.47. Of course, St. Inigo's and Newtown, sent up their spare ribs, bacon, corn, turnips, potatoes and turkeys, which materially diminished the outlay in cash.

Now I will let Father McElroy speak of these early days of the Novitiate.

Letter from Father McElroy to Father Stonestreet,
July 21, 1857.

"In October 1806, I entered the Society as lay Brother, employed as clerk, procurator, assistant cook, gardener, prefect, teacher of writing, arithc. etc. In these duties was I occupied during the two years of Novitiate, often making my meditation the best I could in going to market, etc. In July (31) 1815, Father Grassi having obtained without my knowledge permission for me to study from the Revd. Fr. Gen'l. Brozowski, I commenced the Latin Grammar, still procurator, acting minister, etc. On the 31st of May, 1817,

I was ordained Priest with an interval of 22 months only from (the time) I commenced the latin grammar. I was promised *time* to study it is true, but as *yet* it has not arrived, on the contrary I was appointed assistant in Trinity Church in addition to my other duties in College. In Sept. (29) I was sent to Frederick where I remained until Aug. 1845 . . . " As a conclusion, Father McElroy asks Father Stonestreet to relieve him from the superiorship at Boston in order to give him some leisure at last, not indeed to study his Latin Grammar and theology, but to apply himself more assiduously to spiritual exercises.

Letter from Father McElroy to Father Stonestreet.

Boston, Dec. 30, 1856.

. . . "About the middle of January, '57, that is the 14th, I will have completed 51 years since my entrance in George Town College, as a kind of clerk, procurator, buyer, fac-totum, etc. How changed is the good Alma Mater at the present day—then there were about 15 scholars in the College, dressed in summer in striped Jacket and pants of cotton, with coarse wool hats. An old German, Mrs. Bloome for cook, who served up *Tea* and *dry bread* (the latter dealt out rather sparingly by a good black man, Jerry, for breakfast) who took care of Bishop Neale's room with his refectory. The dinner was a piece of beef, not the best, and bread with vegetables *sometimes:* the supper the same as the breakfast.

So low were the funds of the College at this period, as also its credit, that my first purchase was in High Street, with a tin-pan in one hand, and ten cents in the other, given me by Fr. Frs. Neale to buy a pound of *hog's lard*, to prepare something for a Friday dinner—my next mission the following day was to purchase a few pounds of butter in a store kept by a Mr. Parrott, to be charged to the College. The College credit was so much below par, I was refused, so that for Saturday's dinner we had to do without the luxury of butter.

The new College (so called then) was without lath and plaister, except the dormitory, chapel and present library—the windows in the lower corridor were boarded, without glass—the school room without plaister, and a small grate to burn coal in each; of course the building in this way was scarcely inhabitable. Providence had regard to our poverty, practised rigidly, if not from choice, from necessity, and inspired

a good benefactor to place in my hands $400, to exspend on plaistering the building. A good friend gave the sand (Bryan Duffy, the father of the builder of Trinity Church). I purchased lime and laths, hired a plaisterer by the day, made the mortar aided by two good young men, Mr. Kelly, who died a Saint during his Novitiate and Mr. Wallace, the mathematician, and others: we carried the mortar and aided all we could to accomplish what was thought a *great work*. I then got paints and painted the whole of the work inside and out. I sat on a simple plank supported from the dormitory windows, and painted the whole of the cornice under the eve and pediment, and put in gold letters I H S in the centre pane of the oval window. These improvements seemed to revive all and gave more life and confidence to all concerned: the present basement rooms I had finished at a later period.

At the time I write of, there was one vestment in the College Chapel, made, I think, partly of cotton (I could easily recognize it; perhaps I may find it in my next visit) this was used every day, and on Sunday carried to Trinity, with missal, cards, cruets, etc.—and brought back the same evening for mass next day, as there was only mass on Sundays in Trinity Church. The priests never wore a cassock at this time (true, the number was usually two or three) except during mass, and then it was one in common, without sleeves. Tallow candles were the only ones used on the altar. Make the contrast yourself, Revd. Father, between the past and the present and draw the inference also, which no doubt will be in part, to give glory to God on high and to him be all honor and glory."

The novices as late as 1811 had not even a cassock in common, for Father Grassi writes: "In the novices' dress not the least alteration has been made: they have not even gowns or cloaks."

The cassock without sleeves mentioned by Father McElroy probably refers to the gown which our English Fathers wore: made up of common serge that shines in the rear when the nap is worn off, fitting loosely, without collar, but with three buttons in front to keep it together, with empty sleeves attached to the shoulder.

And the plastering of the college done by the novices recalls to my mind a letter of Archbishop Carroll on February 3, 1807, to Father Molyneux, the President

of Georgetown College. It runs thus: "In your last, you expressed your sorrow to find that it was my wish to put an end to the College, over which you preside. Such a wish never entered my heart: but a most sincere one to render it the first in character and merit in America. It will never be such in its present unfinished state: no parents of tender feelings for their children will send them to lodge and study in unplaistered and cold apartments, such as they are now. It is vain to say they are wholesome; men will judge from appearances; and we never can expect, that those families, whose countenance could be most beneficial, will be reconciled to the establishment in its present condition. To remedy this, it was my wish to appropriate the funds now allotted, after deducting the expenses of the Novices and ecclesiastical students, to finishing what is undone, and after forming from the latter, who are certainly possessed of sufficient talents, an able and even distinguished list of professors, to recommence a general plan of education. As things are now going on we are exhausting our funds and sinking the reputation of the Society. Disagreeable as this truth is, we can not shut it from our minds."

Letter of Father McElroy to Father Stonestreet.

Boston, Nov. 10, 1856.

. . . "Your Retreat, Rev'd. Father will end, I presume, on the same day (Feast of St. Stanislaus) my thirty days exercises ended, in 1806, six years before you were born—that was indeed a memorable day—of the ten Novices, I am the only survivor. 1st. This was the first Novitiate commenced in the United States and we had a Novice for our Master the Ven. Fr. Frs. Neale. 2d. On the same day at the high altar in Trinity Ch. the Rev. C. Neale made his last vows to Arch. Bisp. Carroll, the first Bisp. in the U. S. 3d. No preacher had been appointed for the occasion, some one suggested to Fr. Chs. that he ought to give a sermon, he replied that he would if they brought him a sermon book from the College—this was done and one of Archer's discourses was read. Archibald Lee who was in the Choir, on the occasion, as one of the singers, observed, 'a good sermon. but badly read.' 4th. Father Malevé recently arrived from Europe, full of zeal and desirous of the addressing of the Novices, got on the altar and spoke in Latin for some 10 minutes. The Arch. Bp. was sitting in the Eastern

Sacristy by a small window looking into the sanctuary —he turned around to me, 'what language is he preaching? what does he say?' Lastly a good dinner at the college terminated the exercises of this happy day, on which was planted the grain of mustard seed that has grown to such goodly proportions as to have extended to the cold North, the land of the pilgrims. If the first half century has been so productive from such small beginnings, what may we not anticipate for the next half with such ample means, comparatively. May our Captain and Chief whose holy name we bear, protect, govern and direct this his least society in these U. S. for his own glory and the sanctification of innumerable souls."

Letter from Father McElroy to Father Stonestreet.

Boston, Dec. 1, 1857.

"The death of the good Fr. Woodley has been soon followed by that of Fr. Fenwick (George). Requiescant in pace. For me this affords matter of serious reflection. Fr. Fenwick now no more, leaves me the only surviving member of our Soc., when I entered College in 1806. Fr. George was then learning his A B C's at the age of five years. His father died inside of the present College gate, where his house then stood; his death was sudden. His mother died at the Wash house, and Father Enoch (his brother) at the College: Frank died where his widow lives, the Bishop Benedict, in Boston; thus the whole family, father, mother and four sons are now in eternity. Mrs. Fenwick was a kind of *woman-hater*, she prayed she might never have a daughter and her prayer was heard. She had the consolation of seeing three of her sons consecrated to the service of God. So many, younger than I am, carried off, more useful to the Society in every respect, and still our Lord leaves me here, in His goodness and mercy, because he knows I am not well prepared. How many Fathers have died since the first, Fr. Molyneux, at whose dying bed I knelt at his bidding to receive his last blessing, a truly holy and venerable man, accomplished in all sacred and polite literature, the Professor of Archbishop Carroll, in Philosophy at least. How many have succeeded him increasing the Society triumphant in heaven! How many scholastics from Mr. T. Kelly (who, I think, was the first) who died on the day he had predicted, the Assumption (or eve) of our B. L. I was at his bed dur-

ing his last moments; he was a model of piety during his noviciate and like St. Stanislaus died before its completion. He made his simple vows in his last illness. I do not well recollect the first Brother that died at George Town, probably Bro. Drane, another holy soul. Fr. Mulledy knew him well. He *laid himself* out as is usual to be done with a corpse, clean drawers, shirt, etc. and thus he slept in the Lord. I never witnessed so exemplary a religious (at least none more so) than this good brother; his patience amidst many trials, in the refectory for years, his modesty, love of retirement, were truly edifying. One of his mortifications was, to eat a large lump of salt at table to excite thirst, which he took care not to satisfy. A religious dining with him at second table, told on him to his great confusion."

Before closing this article let me add "An Inventory of Articles formerly the property of John McElroy:

1. Books.

New Doway Testiment—Instructions of Youth—Butler's Lives of Saints, 1 vol.—Elevation of the Soul to God, 2 vols.—Augustine's Confessions—Devotions to Christ—Pious Guide—Pious Christian—Key of Paradise—Garden of the Soul—Vade Mecum—Thomas à Kempis—Spiritual Combat—Huby's Spiritual Retreat—Daily Exercise—Hymn Book—The Cross in its true Light, (lent to me by Rev. Francis Neale until he should demand it).

Sundry Articles of Wearing Apparel not necessary to describe in particular.

Silver Watch, chain and seal—Looking Glass—Razor—Shaving Box—Hopkins Razor Strop—Candle Stick and Snuffers—2 Combs—Tooth brush—pair of scissors— penknife—2 pair Beads—Pewter Crucifix—a few Pictures of Different Saints—Silver case containing some relics—pair of Knee Buckles—pocket Book.

The above articles, I resign my right and title of to my superior desiring for the future never to claim any propriety to them or any thing else.

Nov. 12, 1806. John McElroy,

Ad Majorem Dei Gloriam."

JOSEPH ZWINGE, S. J.

THE LAST DAYS OF OUR VERY REVEREND GENERAL, FRANCIS XAVIER WERNZ.

The following is a brief simple account of the last days upon earth of our most venerated and much beloved Father.

The first six months of our Centenary year 1914 happily gave evidence of a marked improvement in in the general health of His Paternity. The chronic malady from which he suffered had been successfully treated and kept under by the skilful, incessant, and devoted care and vigilance of our physician Signor De Paolis, and of our infirmarians Brother Del Vecchio and Brother M. Knauf. All seemed to proceed so excellently well that when the heats of June began to make themselves felt, it was rather by way of precaution than from any necessity, that arrangements were made for His Paternity to leave Rome for our Villa Vecchia at Frascati, in the same way he had spent the previous month of July at the Villa Rufinella. It was observed however at the time that His Paternity appeared greatly to welcome the proposed change. Nor had it escaped notice that he had at times made some allusions to some strong presentiment of an early approaching death. Such for instance was not unlikely in His Paternity's mind, when at the close of the address, and in the farewell which he made to the Procurators assembled in Rome, September-October 1913, he said:—"Paulo ante mortem suam Leo XIII Episcopo in ultima Audientia dixit:—*Tu quidem redibis Romam, sed Leonem XIII non amplius videbis.* Simile quid etiam de compluribus ex Patribus nunc congregatis dici poterit, eos forte Romam quidem redituros, sed non paucos Patres quibus nunc familiariter usi sunt, non amplius esse visuros."

Even as far back as Christmas, 1912, he had spoken to our Father Minister, P. Juliano Cassiani in the same sense; but more particularly during the present year he often did so when the same Father made his daily visit to His Paternity. On the occasion of the death of the Reverend Father Freddi, the Assistant for Italy, on June 11th of this year, the Reverend Father General told Father Minister that at his own death he did not wish any great stir to be made, nor too much

solemnity, that he desired to have a hearse of the second class, as it is called in Rome, and which is generally considered to betoken a scanty sufficiency of this world's goods. As a matter of fact such he had, and it was commented upon in the press.

This same presentiment His Paternity emphasised about a week before his death. All, he said, was in good order; the document naming the Vicar General was ready; he had made what he called his *testamento:* all he desired now was to prepare his soul by a reception of the Holy Sacraments and all the help he could get to appear before his Creator. This was some few days after he had received the Extreme Unction. Frequently too would he insinuate with perfect calmness and with a smile upon his lips, that all the physicians and others could now hold out to him were mere *speranze,* and that he well realized that any one of the swoons or fainting fits which he had was a *prodromo,* a forerunner of death. And he, but too truly, spoke truly. Such in fact were these swoons which towards the end commenced with violent attacks of spasms, and could only be met by long inhalations of oxygen and injections. A very violent one, as we shall see later, occurred about six in the evening of August 17th, when it was fully expected that our beloved Father could not survive it, but the immediate attention and application by our excellent and devoted infirmarians of timely remedies restored our Father to us for another period of two days.

The brief history of this final, gradual, but all too sudden breakdown or collapse is as follows. His Paternity arrived safely and to all appearances in good health at the Villa Vecchia along with three other fathers and as many brothers on June 30th. During the night of July 9th, His Paternity seems to have fallen from his bed upon his face, with the result that his forehead, eyes, and throat received ugly but not serious wounds. He was unable to celebrate Holy Mass on the 10th. By way of precaution our physician Signor De Paolis and our infirmarian Brother Del Vecchio were sent from Rome to see His Paternity. The fall which he had was discovered to be not indeed serious in its effects but rather in its possible cause. Dr. De Paolis found the pulse to be very irregular and weak, and also very pronounced arterio-sclerosis (arterio-sclerosi con brachicardia). Each day His

Paternity was visited by our physician of Mondragone, Dr. Seghetti of Frascati, who on the 7th, was able to report satisfactorily upon the state of health.

His Paternity had arranged before leaving Rome that every Thursday the Assistants should come out to Frascati for the weekly consultation. On July 23rd, they came as usual and found His Paternity in good spirits but looking a little pale. It was noticed by them how quickly the facial wounds had healed, thus indicating a good circulation. His Paternity came to recreation after dinner. It was observed he came a few minutes late and that although cheerful he was somewhat silent. Immediately after recreation, just as he arrived at the top of the staircase His Paternity was seen to totter in his walk. Help was at hand in a moment and a chair was brought. Father Secretary, Father Tacchi Venturi, three Assistants, and Father C. Beccari were on the spot. A partial swoon and slight vomitings succeeded. After the elapse of some fifteen minutes or so His Paternity was carried upon the chair by the Fathers to his room and there placed upon his bed.

Meantime as a precautionary measure the Holy Oils had been made ready, and Dr. Seghetti summoned. With admirable promptitude he was soon upon the spot. It may be here said that although our dear Father rallied considerably after this attack, it was as a matter of fact the beginning of the end; it was in reality our Father's death-knell. Every possible care both domestic and medical continued to be bestowed upon our beloved Father. Further diagnosis on the part of Signor De Paolis discovered the presence of an internal abscess, not indeed of a malignant nature but requiring treatment and also removal if possible. For this an operation was deemed absolutely necessary, and consequentiy a temporary return to Rome where all needful appliances could be at hand. Excellent arrangements for the journey were made by Father Secretary, and in the early morning of July 29th, he, together with Brothers Del Vecchio and Knauf, accompanied His Paternity in an automobile to the Collegio Germanico. On his arrival there Reverend Father General declined with thanks the *seggiola* which had been made ready for carrying him upstairs, and even the support of a helping arm, but, with his usual admira-

ble courage and in spite of the pain and fever he was enduring he mounted the staircase by himself. On reaching the first *piano* he had to pass by his own room, but His Paternity did not even turn his eyes towards it. He started at once and with great difficulty to mount slowly the circular staircase which leads to the infirmary. There he was helped by the Brothers Infirmarians to bed, from which it was God's will that he should never rise again except for a few short intervals. He was able every morning to hear Mass, which was said by Father Minister in the adjoining room, and also to receive Holy Communion except once, as we shall see later on. A day of comparative rest on the 30th, was prescribed by the physician. On the 31st, the Feast of Our Holy Father, seeing that Signor De Paolis considered any further delay in the operation both unadvisable and dangerous, the Fathers Assistants were unanimous in thinking that it should take place that very afternoon at four o'clock. Considering too the grave state in which His Paternity lay and the imminent danger there was to the action of the heart, which in the condition of the patient would not permit the use of chloroform or of any anæsthetic, although as said above the operation was not in itself a dangerous one, it was deemed advisable to administer the Sacrament of Extreme Unction. When this was proposed to His Paternity by the Vice-Præpositus, Reverend Father Fine, he received the information with the greatest possible calm and contentment, and expressed his desire to make at once his confession and the best possible preparation. This he did in the most fervent edifying manner, peacefully awaiting what he knew to be a very painful ordeal, and committing himself absolutely into the hands of God for life or for death. At half past three all the Fathers and Brothers of the Curia and of the Collegio Germanico went in procession from the Chapel to the Infirmary, where as they all knelt in the room or antechamber of His Paternity, Reverend Father Fine administered to him the comforting and healing Sacrament. He also expressed a desire to take some of the Blessed Water of St. Ignatius, which was immediately given him. He spent the interval before the operation, which by some mishap was delayed for an hour or so, in a state of great calm and resignation, either himself uttering most fervent ejaculations, or repeating after another

Father various Acts of Faith, Hope, Charity and Contrition. When all was ready, it was a sight never to be forgotten to behold His Paternity passing from his own room to the adjacent one at the end of the corridor. One fully expected to see him carried in the arms of the Brothers Infirmarian; but no, covered with a long dressing gown, he walked quite upright, with a slow, firm and steady step, in perfect peace and calm as if he had been going to the ordinary recreation. Meantime. after the Extreme Unction, the Fathers and Brothers of both communities had descended to our domestic chapel of the Curia, where before the Blessed Sacrament exposed they prayed long and fervently for the success of the operation, and for the complete restoration to health of their beloved Father. The operation was completed in about twenty minutes. As stated above it was unadvisable to administer any anæsthetic; this fact made the operation a matter both of great anxiety to the surgeons and of intense pain to the patient. The only alleviation within their power was the application of ice. Some faint idea of the severity may be gathered from the fact that there had to be made a direct puncture of 15 centimetres (about 7 inches) deep, and a transverse section of 10 centimetres (about 5 inches) wide. And yet our dear good Father was able to bear all this without crying out at all, and when asked by a Father immediately after the operation whether he had not suffered exceedingly answered at once with a smile! "No, non troppo!" (No, not too much). Even the surgeons themselves were astounded at his fortitude and patience, and after the operation they said to the Brother Infirmarian: "But you of the Society have a strength of mind in such circumstances that really makes us wonder." One of them, Signor De Paolis, had also taken part in the amputation of the arm of our Very Reverend Father General Father Martin. As a matter of fact the success of the operation surpassed their highest expectations, Deo Gratias!

After this Feast of St. Ignatius, a sad one indeed for the Community and for all of our Fathers and Brothers in Rome, His Paternity immediately experienced the benefit of the operation. Sleep, which had fled from him for some time previously, returned that very night; fever left him entirely for a while. He was able also to take a fair and sufficient amount of nour-

ishment, and he gradually regained physical strength. The dressing of the wound, which was necessary at least every other day, gave him however very great pain, and on the 3rd of August he had a slight swoon during the process. On the 9th, His Paternity showed almost for the first time a little weakness of mind and some slight confusion of ideas. His heart also began to be a source of no little anxiety to the physician and to the infirmarians. On the 15th, the Feast of Our Blessed Lady's Assumption, he had two or three attacks of the heart, each of which brought on a swoon lasting for some five minutes or so. Immediate application of oxygen which he inhaled had in each case the desired effect. It was delightful to see him wake up as it were from a tranquil sleep, with a smile on his face and always the same cheerful word upon his lips, "Ecco," as much as to say: "Here we are, as well as ever!" The events however of the 15th, would seem to have been a special parting favor from the Holy Mother of God, one more of those innumerable blessings which this loving and devoted son of Hers had constantly received through Her hands all during his lifetime. The valued present which Our Blessed Lady gave her faithful son upon this day of her own glorious entrance into heaven was an assurance that he too should soon follow Her, that the *hora mortis*, in vivid prospect of which he had continually been reciting the *Anima Christi* and the *Ave Maria*, was now on the point of striking. The same evening Brother Del Vecchio suggested to His Paternity that possibly he might desire to see his confessor. He immediately replied with all possible calmness: "That signifies that I am in danger of death. By all means then." The Brother told him that although the danger might not be exactly immediate, yet these heart attacks were certainly of an alarming nature. Needless to say our dear Father at once fell in with the suggestion.

Monday, August 17th, dawned with the highest and brightest of hopes. The improvement seemed marvellous. His Paternity was able to move quietly up and down his room, was permitted to venture out for a while in the corridor, wished to take a turn in the garden and even spoke of speedy change of air at the Villa Vecchia. The community was rejoiced beyond expression. But when Father Minister told him how all were talking of his wonderful improvement: "Yes"

he said, "this is *il miglioramento della morte*, the recovery of death." At five in the evening he took his ordinary *merenda*, seated in his chair. At a quarter before six Father Secretary came to visit him. Conversing together they took a few steps up and down the room, when suddenly His Paternity grasped tightly the arm of Father Secretary, saying that he was fainting. Father Secretary cried out loud for Brother Del Vecchio who was at once upon the spot. His Paternity was lifted onto his bed. The pulse almost ceased to beat, the breathing became irregular, the extremities cold, whilst a cold perspiration betokened the immediate approach of death. The appliances of oxygen and injections of camphor and caffeine were with the utmost promptitude and skill made use of by the two infirmarians. Meantime the few Fathers and Brothers who were in the house at the time hastened to the bedside, where Reverend Father Fine recited the prayers for the agonizing. After some time of very fervent prayer on the part of the Fathers and Brothers kneeling around, sorrowfully and tremblingly expecting every moment to be his last, the efforts of the good Brothers met with an almost miraculous success. Nearly all the Fathers and Brothers of both communities, together with Reverend Father Provincial of the Roman Province, were now present. Our dear Father seemed suddenly to wake up as it were from a profound sleep with the beautiful "Ecco!" as always upon his lips. He asked Brother Del Vecchio what had happened. The Brother replied: "A severe attack of the heart, your Paternity!" Then Father Secretary began to repeat, as he and other Fathers always did in similar but less violent attacks, the ejaculations which it was known that our Father was particularly fond of, as for instance: "Maria, Mater gratiæ, Mater misericordiæ, tu me ab hoste protege et mortis hora suscipe;" "O Jesu mi dulcissime, spes suspirantis animæ, Te quærunt piæ lacrymæ, et mortis hora suscipe," and the last part of the *Anima Christi*: "In hora mortis meæ voca me, et jube me venire ad Te, &c."

After a while our Father had so far recovered strength that he was able, to the great comfort of all present, to address a few words to the assembled community and even to individuals. He said that he believed that the time of his death was now at hand, and that he blessed with all his heart the whole Society of

Jesus and each one of its sons in particular. He then added: "Our Lord has demanded from the very beginning of this Centenary year many sacrifices of the Society. He now asks the sacrifice of my life and I trust that with my death a seal will now be put upon them all. I offer my life in the firm hope that this will be the last sacrifice that Our Lord will ask of the Society, and that it may be for its greater good both spiritual and temporal. I thank in a very special manner all the Fathers and Brothers of the Curia, both here present and those at the Villa Vecchia, all of whom have been of such immense help in the great labors which the Curia has had to endure along with me. With all my heart I thank all the Brothers of the Curia, and very specially Brother Del Vecchio and Brother Knauf for the great care bestowed upon me with such charity and solicitude and self-sacrifice." The good infirmarian then suggested that he should rest awhile but presently looking around he continued: "Yes, I bless Brother Lo Jacono and Brother Banquells there." Then after a few moments pause he most humbly begged pardon of the whole Society for the faults he had committed in his government of it, and for not having done more for its welfare and increase He then with the most edifying simplicity, as some one afterwards remarked, began to recite a number of ejaculations which he repeated over and over again. The night passed fairly well but with little or no sleep. The time however was well spent in a continual flow of most tender ejaculations. In the morning of Tuesday, 18th, he received Holy Communion in form of Viaticum. When Reverend Father Provincial and others visited him they were astonished at the apparent vitality and the clearness of mind of our dear Father. Even he himself expressed surprise that so strict a watch was kept upon him, seeing he felt so well and strong; and when Reverend Father Ledóchowski suggested his remaining quiet and in peace, he humorously replied: "Why even during the night-time they don't leave me in peace. When I try to rise there comes in a second an infirmarian or a Father to put me back again." The day passed without much change. It was observed however that visits appeared to fatigue somewhat His Paternity, so that Signor De Paolis recommended that they should be reduced. Our dear Father was aware that he had done so, and thanked

him and the infirmarian for the slight *controllo* which had been thus prescribed.

It was evident that his strength was failing. The night of the 18th was very much the same as the previous one had been, and during it Father Ehrenborg and Father Hilgers of the Collegio took turns in watching by him. They were astounded—as they afterwards said—at the uninterrupted repetition, the whole night through, of little prayers and tender appeals to Jesus and Mary, nearly all of which seemed to turn upon the fact of his fast approaching death.

The early hours of Wednesday, 19th, gave some few but alarming prognostications of how that day was all too sorrowfully to terminate. About half past four in the morning His Paternity was seen by Brother Del Vecchio to be in a state of *attasia mentale*, loss of memory and confusion of ideas. This however did not last very long. When asked if he desired to receive Holy Communion at the Mass which was just going to be celebrated, he seemed not exactly to apprehend what was said: "You wish," he said, "that I give you Holy Communion this morning?" Considering what had passed it was deemed advisable to omit it this once. His Paternity soon happily returned to his normal tranquillity, and in the course of the morning he said with most edifying humility: "It was quite right not to give me Holy Communion to-day. I was not worthy (*degno*) to receive it." Very early too in the day he expressed a wish that there should always be a priest in the room, "per ajutarmi" to assist me, as he said. Reverend Father Nalbone, the Assistant for Italy, was in the room at the moment. His Paternity saw him and said: "*Dunque Padre mio, cominciamo, la preparazione pel gran passaggio.*" (Well then, dear Father, let us start preparing for the great journey, and you'll help me). To which Father Nalbone replied that every preparation had already been excellently well made. Nothing now remained, he added, for His Paternity to do except to make an act of submission to the Will of God and to offer to Him his life.

About nine he sent for his confessor remarking that Holy Absolution gave him such consolation. The day therefore was divided up among the Fathers into watches of about an hour. It passed quietly and was sanctified by much prayer with the usual ejaculations, which seemed to increase in affection and intensity as

the end of his holy life drew near. It was noticeable however that on account of either his increasing physical weakness or—what is still more probable—of his increasingly closer union with God and desire to be dissolved, he became less observant of what was going on or even of what was said to him. His childlike obedience however to every suggestion of the infirmarian was as admirable as ever, and with perfect lucidity of mind he gave every attention to any question that might be put to him. One instance of his perfect obedience may here be given. As his death drew closer and particularly upon this his last day he conceived a great dread of the necessary injections. About seven in the morning Brother Del Vecchio asked him if he might make one. His Paternity said: "Do as you think best." When it was finished the Brother asked if he had done amiss. "Whatever," answered His Paternity, "you have done for me has always done me good." He then asked him why these remedies were applied. "Perhaps," he added, "per far caminare la barca" (to keep the boat going and to prevent her sinking). Brother Del Vecchio replied that "they were to sustain the heart and prevent shipwreck upon some fatal rock." It was then that he expressed a desire to have a priest always by him. Shortly afterwards a Father came to visit him, but after a few moments was told by the infirmarian that His Paternity needed repose. When he had retired Reverend Father General said: "Brother, I thank you immensely. The doctor does not wish me to have visits *senza il controllo*, and you have done me a great favor by helping me to observe the doctor's orders."

It may here be noted that throughout his sickness His Paternity had always manifested intense gratitude to the Brothers Infirmarian, and this gratitude seemed to increase as the end approached. About six in the evening he was seen to look up in the face of Brother Del Vecchio and utter from the very depths of his heart a most impressive and tender "Grazie!" for all the good Brother had done for him. A similar sense of genuine gratitude he also expressed towards the doctor Signor De Paolis. In fact not a single person could ever pay His Paternity the smallest, shortest visit without receiving a very heartfelt "Grazie, mio Padre" at the end of it. All these expressions of thanks came so naturally to the lips of our dear Father

that they were merely the last golden rays, ever increasing in beauty, of the setting sun of a truly grateful heart. This alone shows what a true son and faithful follower of our Holy Father, St. Ignatius, His Paternity always was.

The doctor, Signor De Paolis, visited our Father about seven in the evening, found him bright and apparently fairly strong, but noticed then—as he told us later on—a slight confusion of ideas which he did not like. All went well until about nine o'clock, the same fervent repetition of favorite ejaculations yet less frequent and more intermittent. A Father reminded him that tomorrow would be the Feast of the glorious St. Bernard. His Paternity hardly responded except to signify how much he loved the *Memorare*. When it was repeated to him he evidently had difficulty in following.

Reverend Father Rector of the German College, Father Müller and Father de Lassberg had kindly offered to divide the night between them in watching. Almost exactly at half past nine, when Reverend Father Nalbone and Brother Knauf were together in the room, His Paternity suddenly turned from his right side onto his back and had a seizure so strong and sudden that it apparently rendered him at once utterly unconscious. His breathing became loud, stertorous and suffocating, and his body absolutely motionless. And so our dear Father remained without any change to his last breath, which he drew exactly at twenty-five minutes before midnight of August 19th. It was almost exactly 100 minutes before that of His Holiness Pius X, who died at fifteen minute past one of the morning of August 20th. Inscrutable, adorable, and blessed Providence of God which had also ordained that the last Blessing graciously and lovingly sent by His Holiness shortly before his own death should be that accorded to our own most beloved Reverend Father General!

The whole Community of both the Curia and the College was at once summoned and prayed fervently and continuously for two hours by the deathbed of their Father. Signor De Paolis was on the spot at the first sound of the telephone, but was unable to do more than possibly afford some slight relief to our dear Father. All the prayers of the Ritual for the dying were repeated by Reverend Father Fine, who to the

end continued a succession of prayers, such as the Litanies of the Sacred Heart, of the Holy Name, of the Blessed Virgin, and various Mysteries of the Most Holy Rosary. Meanwhile ejaculations were frequently suggested to our dying Father, absolution was given more than once, and the holy crucifix applied to his lips. Although painful and sorrowful beyond expression were the two hours for his loving children who had the privilege of assisting at so holy and enviable a death, yet as they rose from their knees shortly before midnight each one of them had the consoling assurance that their most beloved Father had passed in absolute peace and joy to a far better life, to an immense and never-ending reward, *in osculo Domini.*

Such then, is the short account of our dear venerated Father's last illness. A few further details connected with it may here be added.

The admirable calm and self-possession which His Paternity had invariably shown during his life, and especially during the eight years of his generalate, were brought out into still stronger relief and more vivid colors during his last few days—days that all too painfully for him counted out their full twenty-four hours, so little was the sleep that he could get. A supernatural peace and calm seemed at all times and in every event to prevail with him, the reward even in this world, as it would seem, of an extremely innocent life, directed straight from the beginning to God's service and to Him alone, and which found its true scope, its happiness, its perfection in his tenderly loved vocation to the Society of Jesus. A favorite saying of his was: "Serva tuam regulam et ipsa te servabit;" and Pio Decimo, in a private audience which he accorded to Reverend Father Nalbone on August 7th, spoke of our Reverend Father General as "un uomo santo, un uomo retto." Hence too appeared that utter resignation and absolute conformity to God's most holy Will, a complete absence of anything that had the slightest semblance of impatience, querulousness or of annoyance. A few days before his death he was heard to repeat the words of the Psalmist: "Et factus est in pace locus ejus." In his greatest pains and crosses he never made the slightest complaint, but with an ingenuous humility and simplicity he made out all to be of little importance. In a word his was truly a magnanimous soul. Shortly after the opera-

tion, on the Feast of Our holy Father, Father Minister paid him a visit. He wished to speak of nothing but spiritual matters. Alluding to the hopes held out by the doctors, he added: "We are in the hands of Providence. If I am necessary, if I am needful *non recuso laborem.* But better to go and enjoy a better life. May God's holy Will be done." Two days before his death, on the evening of August 17th, he was heard by Brother Visser to utter this prayer: "O God, my Lord, I am ready to die; but what about the Society during this terrible world-wide war!" The Brother said to him: "Reverend Father General, God will see to all this," to which he replied: "Yes, all will be well. Nevertheless the difficulties for the Society are exceedingly grave and particularly so this year. But my dear Brother, St. Ignatius always prayed that the Society should be persecuted, and until now it has always been so. All our hope is in God and our Holy Father St. Ignatius." During that same night of the 17th, Brother Visser heard him saying: "My God have mercy on me. I am ready to die when Your Divine Majesty wills it." The next evening, i. e., the 18th, about 9.30, he said to the same Brother: "Fratello mio, we have just kept the Centenary Feast of the Society. I hope to continue it in paradise, close to St. Ignatius." It was alas but too true. Within another twenty-four hours almost to a minute his holy soul had entered upon the last stage.

In one of the visits which Father Minister paid him, Reverend Father General told him that the only interest he took in the war was for his dear sons in the Society. He thanked God for the Providence which had already been manifested towards them during it under various circumstances, and he gave as an instance the rescue from imminent danger of some novices at Tisis, near Feldkirch.

The day before his death, on the morning of the 18th, after the Holy Communion which though unknown to him was to be his last, he expressed a desire to repeat the beautiful prayer in acceptance of death, enriched by His Holiness Pius X with a plenary indulgence. This act prefaced by confession and holy absolution he repeated with the utmost devotion.

Another remarkable trait of this last act of our Father's life was his constant repetition of fervent ejaculatory prayers, which has already been referred to

and which was kept up without intermission during those two or three last weeks. The insomnia which has also been spoken of above was by no means lost upon him. Nay, it was in a very special sense a *donum Dei* that he might pray the more. And so he did, all the night long as well as by day, as those can testify who watched by his side. Nor could anyone fail to observe the devout manner in which he continually moved his hands and his eyes in prayer. Thus for long periods together he would lie on his back, with his arms stretched out at full length outside the coverlet, the palms of the hands resting upon it. At the same time however he would constantly raise his arms reverently and very slowly, as at the *Gloria in Excelsis* in the Mass, until the hands were joined over the head with the fingers directed heavenwards. The most favorite of his prayers whilst making this gesture were the words of the *Anima Christi* beginning at "In hora mortis meæ voca me" continued to the end. Every single word was uttered with an admirable emphasis and unction, and after the final "Amen" he dropped his arms to their former position by his side. Other familiar aspirations of his were: "Cor Jesu flagrans amore mei, inflamma cor meum amore Tui:" "Jesus meek and humble of heart make my heart like to Thy heart:" "My Jesus mercy:" "Jesus, Mary and Joseph:" and those mentioned above.

In connection too with his uninterrupted prayer may be mentioned also the following. He loved to kiss the crucifix frequently, and when it was presented to him he would gently turn his head in order to reach and kiss each of the five wounds. His tender devotion to the Sacred Heart of Jesus, which had been evident during his lifetime both in his letters to the whole Society or Superiors of it, as for example in his late admirable encyclical on occasion of the Centenary, and in little addresses which he gave in reply to the *auguri* of the Curia on occasion of his *Festa onomastica* or the New Year, was still more conspicuous at its end. This tender devotion of his to the most Sacred Heart may be illustrated by the following touching incident. The day after the operation, Reverend Father Nalbone said to him: "What a sacrifice for your Paternity not to have been able to take part in the Feast of Our Holy Father St. Ignatius this Century year." Our Father smiled and replied: "When I was a young

priest I was sent one day to hear confessions at the Convent of the Sacred Heart nuns. In the parlor there was a most beautiful picture of the Sacred Heart of Jesus and beneath were inscribed these words of the Blessed Mother Barat: "Consolations are a gift from the hands of Jesus, sufferings, a gift from His Heart." No less striking and edifying was his filial love of his most Blessed Mother, for whom he had labored so strenuously and successfully in promoting all over the Society and indeed everywhere the *Congregationes Marianæ*. Nor did She forget at his end all that he had done with similar success to revive and encourage the *Congregationes Bonæ Mortis*. Some Convents in Rome had begun on August 15th, a novena to Our Lady of Lourdes for the complete restoration to health of His Paternity, and some water from Lourdes had been sent to him. Upon its arrival he said to a Father: "I believe in *that* more than in any medicine. You must be careful to give me some every day;" and from the 15th to the very day of his death he very devoutly took a few drops after repeating "Nostra Signora di Lourdes, pregate per noi." He loved too to repeat: "O Maria speranza nostra, abbi di noi pietà."

A final word about his favorite—for so we may style it—virtue of charity. *Omnibus omnia factus* but particularly to those of his own household, each and all of the Society of Jesus. On that evening of the 17th, when our Father was brought so near to the last extremity that he himself thought his hour had come, he evidently was filled with intense joy at seeing himself surrounded by all his Community. During the course of his last sickness, up to the last day of his life, visitors were always *benvenuti*, most welcome, and even at the end it was only in obedience to the physician, as we have seen, that the visits were somewhat reduced in number. Each visitor was always received with a smile and a "*Padre mio*," and then dismissed with a very sincere and hearty "*Grazie per la visita*."

And so passed to a reward exceeding great our Father, *Dilectus Deo et hominibus*. One of the Fathers present at his holy death remarked that when our Father woke up from that last swoon, it would most certainly have been with that delightful "Ecco" upon his lips, to find his long desired and intensely beloved King and Captain, Jesus Christ, waiting for him on the

shore of Eternity with the sweetest of welcomes "*Euge serve bone et fidelis!*"

During his lifetime our late Reverend Father General was described as *Vir magni cordis et animi volentis.* In his magnanimity of soul, his simple and peaceful and perfect conformity to God's most holy Will, his zeal for God's glory, the good of souls, the welfare of the Society and of each one of his beloved sons, he has left us a noble example that we too may follow—even though at a distance—in his footsteps.

Requiescat in pace, Amen.

FATHER H. WALMESLEY, S. J.

THE JESUIT MADURA MISSION.

THREE CENTURIES OF PROGRESS.

REV. FR. EDITOR:

In writing under the above ambitious title I wish to call your attention only to some of the striking features which attended the expansion of this well-known Mission.

It occupies the South-East portion of the Indian peninsula and has to-day over a quarter of a million Catholics, almost as many Anglicans, Lutherans and Congregationalists, half a million Mahometans and five million Hindus, atheists, pantheists and polytheists.

The first conversions came by a *mass movement.* In 1534 man-hunting Mahometans were extirpating a small fishing tribe, the Paravans of the sea-coast, and paid 50 cents for every Paravan head. The oppressed appealed to the rising star in the Eastern skies, the Portuguese power. The captain of Cochin came with his fleet. "Though you gave me a heap of gold as tall as myself," he told some Mahometan chiefs who came to bribe him, "I shall protect these fishermen." Some Franciscans landed with him and they baptized 20,000 Paravans. Thus, thanks to a diplomatic move, the Church had gained a footing. But from 1542 onward, the many thousand conversions that took place were due solely to the supernatural power of St. Francis Xavier who, like the greatest apostolic models, went about preaching and baptizing *sequentibus signis* (Mark, XVI). The Annual Letter of 1603 mentions 50,000 Christians under the care of sixteen Fathers, and the Letter of 1609 has the following shrewd remark: "If in the Orient from the Christian point of view the Japanese

come first, it would be unjust not to put the Paravans second."

But we are still only on the coast. In 1574 some Paravan merchants migrated inland to Madura City and the Jesuit Father G. Fernandes followed them; but, living like a "foreigner," he could not make one conversion. A thorough change of missionary methods was imperative. It was made by the "Roman Brahman," Father Robert de Nobili, who, making himself all to all, took up the Indian attire, Indian dress and Indian mode of living so crucifying to the European.

In five years, from 1607 to 1611, he baptized 108 Brahmans, a fact so marvellous then as to draw upon him the eyes of friend and foe. Two camps formed immediately, on each side being members of the Society, of the Franciscan order, of the secular clergy, ordinary laymen and even bishops, and archbishops and the Goan Inquisition, until in 1623 a bull of Gregory XV decided for de Nobili. But criticisms and even calumnies followed him for many years. And yet he struck the first great blow at Hinduism and opened the portals of the Church to Brahman and outcaste alike.

From Madura some Christian low caste emigrated to Trichinopoly, 100 miles to the North and formed the nucleus of the large community later on. Soon Jesuit missionaries penetrated inland both from the East and from the West Coast; while about 1663 Father de Proenza visited the Marava Kingdom, East of Madura, and from these few centres the Society of Jesus worked the Mission until the fatal year 1773.

Already in 1569 Antony Criminale had gained the martyr's crown. "Believe me," St. Francis Xavier had written to St. Ignatius, "he is a saint, he is born for mission work here." One hundred and fifty years later, in 1693, Bl. John de Britto also shed his blood for the faith. He had converted many thousands.

We cannot enlarge here on the missionary methods of those days, nor on the privations and the sufferings they entailed. But the success obtained is truly wonderful. In 1700 Father Bouchet wrote that in eleven years he had baptized 20,000 persons and was actually in charge of 30,000 Christians. In twenty months, about the year 1701, Father Layner reclaimed 7,000 apostates and converted 9,000 Hindus. Bl. John de Britto within eighteen months baptized 8000 catechumens, and almost every Annual Letter mentions converts by hundreds in sundry localities.

Then in 1773 came the fatal blow. Since 1759 the Society had been suppressed in Portugal, and as a consequence the mission was half strangled. The dozen Fathers, who remained after 1773, died surely before 1800, and were replaced by some unworthy Indian secular clergy of the Latin and the Syriac rites from Goa or from Cochin, and by one or two Franciscans. In 1795 three members of the Paris Foreign Missions came to the rescue, and four more came after 1832. Two of the latter introduced in 1838 the four founders of the modern Jesuit Mission and the work began anew.

There has thus been a long winter season or stagnation period from 1773 to 1838. But in reality it lasted over a century until 1886, when the unhappy, and at times scandalous, conflicts of clergy and laity, caused by the double jurisdiction, of the *Goanese* versus the *Propagandists*, came to an end by papal intervention.

The period of revival, or the second spring. We cannot follow here the evolution of every department of a fully organized modern Mission. There is first of all the recruiting and training department of the missionary agency,—of priests, regular and secular, of Brothers, Sisters, catechists and teachers of both sexes; secondly, the Mission work proper, the spiritual care of neophytes and catechumens and the evangelization of non-Christians; thirdly, the educational department, elementary and advanced; fourthly, charitable service in hospitals, dispensaries, asylums, orphanages and industrial schools. But these are not mutually exclusive departments; for the same person may be transferred from one kind of work to another, and there are but few missionaries who are not called upon occasionally to exercise all the various corporal and spiritual works of mercy. There is however great advantage in *concentration* on special issues, while there is *comprehension* and freedom of impulse in the higher sphere of the administration.

Let us for the present show some of the obstacles and hindrances the missionary cause meets with in India. They are *physical* and *moral*. As for physical obstacles there is first the climate. The average temperature is the highest in the world, there being only two seasons, the hot season and the hotter one. There come next periodic visitations of drought and famine, of fevers, cholera and small pox. There were moreover in the

ancient Mission continuous wars and devastation which scattered the Christians and destroyed churches. And there is still the great drawback of slow transportation. In this time of motors, rails and aeroplanes most of our missionaries must still make their circuits in bullock carts at the rate of three miles per hour with great fatigue and enormous loss of time.

The chief battles, however, are fought in the moral world against the forces of paganism, protestantism and human passions of all sorts. Some typical instances will dispense with further commentary.

1. *Mob fury and corrupt officialdom.* Here is what is called the tragedy of Kalugumalei, a climax of pagan hatred and caste rivalries. The said village has 4000 inhabitants and a fine pagoda, with large endowments of land. In 1894 some 500 persons of the rather low but ambitious caste of Sarians or toddy-drawers declared themselves Catechumens. On Palm Sunday of 1895 was the annual pagan festival. A lofty idol-car was pulled in procession as usual through the Christian quarter. When it reached the Catholic chapel, the Christians were asked to make room by removing a small, leaf shed set up at the entrance. This they refused to do, as the land was their own and such action would create a precedent; besides, there was ample room. Whereupon insults, blasphemies and stones were hurled upon them and they fled into their chapel. A tumult follows in which the landlord's manager suddenly falls down, stabbed to death; a head man rushing to the rescue receives a fatal blow; the murderer escapes and the crowd exclaims: "Burn the chapel!" Some prominent Hindus lead the operation; the chapel door is barricaded and the roof set on fire; the Christians, however, escape through a window, but are arrested by the police. The mob now scatters in the Christian quarter, pillages every house, tears away the jewels from the nose and ears of women and children, and the garments from their bodies, and finally sets everything on fire. Seven Christians are burnt or killed, and the damage done amounts to 20,000 dollars. But the most revolting feature of the case is that the Court of Justice, or rather of iniquity, had not a word of blame for any Hindu, while it sent thirty-eight Christians to jail and two to the gallows. The High Court, however, commuted the death sentence.

2. *The tyranny of caste.* It operates within each caste or against some castes. From time immemorial all low and out-caste, even our neophytes, must contribute to the local pagan festivals, play the band instruments, or pull the idol-car, or at least pay some subscription. Refusal brings upon them all kinds of vexations and the loss of every means of livelihood. The missionary fights this abuse by encouraging the Christians to corporate resistance or by giving them some land or finding for them some occupation. When the Christians are few and timid, another means, used with success by the present writer, is to prevail upon the pagan head man, with threats, if need be, to report him to the British magistrate.

3. *"Might is right" policy.* In a village of the State of Puducotta, within this Mission, the members of the Robber caste, the Kallans, decided in 1908 to stop all Catholic processions. As usual the subordinate Indian police and magistrates were on the pagan side. But the missionary made the Prime Minister understand that if he forced the Christians to yield in one case, there would soon be religious war all over the country. The Premier himself came on the spot, and, to enforce our right, sent on the festival day a police officer with sixty men. But when the procession reached a certain street, it met 2000 Kallans armed with sticks and projectiles. The police made the usual summons, but the Robber regiment stood firm. The order: "Load the rifles" was then given and this had a magic effect. The opposition fled and has never re-appeared.

4. *Militant paganism.* Its weapons are not only sticks and stones. In 1909 a group of Shanan converts were praying in their temporary chapel when there rushed in a band of pagans, headed by the manager of the local landlord. They beat all the men present, wounded several, demolished the entire chapel and carefully hid away all the materials. After a year of litigation the complaint of the Christians was rejected as groundless.

These few examples show in what environment our Mission work proceeds. There is need of tact and prudence in gaining, keeping and defending neophytes without offending caste susceptibilities or men in authority in a country where, despite the laudable

efforts of the British Government, too often still might and fraud are right. Missionary action meets everywhere with re-actions manifest or latent; but the impulse from Heaven leads from victory to victory.

J. C. HOUPERT, S. J.

THE CONVERSION OF AN INDIAN TRIBE.

DEAR FATHER EDITOR,

P. C.

The following is an account, given by Father Edward de Rouge to Rev. Father Provincial, of the conversion of an Indian tribe in central Washington, inhabiting the Cascade Mountains. As it may prove of some interest to your readers, Father Provincial wished that it be sent on to your Reverence for the WOODSTOCK LETTERS.

Yours in Corde Jesu,

F. A. Ruppert, S. J.

The tribe of the Suiattle Indians, numbering about 125 members, is just now divided into two; one part lives on the Skaget River and the other on the Suiattle River. Some years ago a family of this tribe came to the Wenatchee tribe, and I baptized them there. Later on they left and returned among their own, where they undertook to convert their people. I had promised to go and baptize them if they asked for it. Last winter the old man Urban Silrue wrote to me to come. I made arrangements with the Indians to have some meet me at Sauk, the nearest station, who should conduct me to their quarters. On coming out of my train I saw that, with Indian foresight, nothing whatever of what had been arranged for was done. It was necessary to stay, the whole day and wait till the next, when a wagon of goods brought me to the crossing of the Sauk River. Beyond there is no road and the only way of travelling is by horseback or on foot. Soon after my arrival at the Sauk hotel an old Indian presented himself, Captain Moses, baptized long ago by some Missionary on the Sound (Puget Sound), but he had never had a chance to do any more for his religion. As he could speak Wenatchee, I was at home with him.

He gave me all the information possible about the trip and I learnt that only half the tribe could be reached this time in the mountain, the other half being on the other River. The next morning we started. The trip, about ten miles on a loaded wagon over what is called a road, was anything but comfortable for an old man. At the bank of the river no house could be seen, and we had to camp under the sky, with one or two Indian blankets. Eleven miles of mountain climbing was before me. As it was or seemed too much for me either by foot or horse, I sent word to old Silrue to have him bring the Indians to the river and camp there. On Sunday I said Mass on an altar improvised from boxes left by packers. At last the old man arrived, but I was informed that I had to continue my journey, if I wished to see the Indians. There were both old and sick people to attend to, and these could not come nor be abandoned. So I had to make my way on foot. My path lay for seven miles through beautiful woods in the shade of pines and firs and cedars towering many of them to a height of over 100 feet. Many streams were crossed and hard trails traversed where the foot of a missionary had never been set before. After seven miles, a boy came with horses, and I made the remaining four miles on horseback. We finally arrived at the place of gathering. The Indian houses are made of boards split from cedar trees and fastened to poles. They are very dirty. Old Silrue had gone ahead to tell the people of my coming. A white boy, Tom Porter by name, of Omak, got me a tent ready. The Indians began to gather at once. The next day all were present, and Captain Moses' party with my valise, containing the necessaries for Mass, had also arrived.

These Indians make a living by selling timber they have cut. Some use the help of white men for the work. The wood is sent by water to Sauk, where there is a mill, and the company pays the Indians in goods. In this way they get all they want to eat, and the Indians fail to see the importance of cultivating the land. The mountain and river supply them with fish and game. They have no stock, as there is no grass in their country all overgrown with timber. What hay they need has to be brought up on horseback. They dress like whites and are clean enough. Though they have adopted names of the whites they do not mix

with them much, do not drink and are very good. Some time ago Captain Moses went to Olympia and requested the Governor to see about their land before it would be all taken up by the whites, the big lumber concerns making away fast with the timberlands. A party of government surveyors are now with them and allotments of eighty acres to each head of the tribe are to be made. This will bring about the reunion of the whole tribe and they will all live together again.

The language is a very special one, but happily old Silrue and Captain Moses could speak Wenatchee, and a few more could understand it. I wrote down the prayers and a few other things, but the Wenatchee prayers were adopted as the time was short. Captain Moses acted as interpreter and discharged his office with zeal. He and Silrue were admirable in the assistance they gave me and harangued their people repeatedly to help me all they could. We started instruction at once and stopped only for meals. Midnight found us still together and none asked to retire.

When the time came, after three days of instructing, all without a single exception gave in their names for baptism. Fifty-one were baptized and thirteen couples married. A few, as Silrue's family, remembered having received baptism when very small, and went to confession. It was about noon when the ceremony closed. A feast followed and I headed the banquet table which was on the ground. The entire tribe was of course present. The day was beautiful and all were as happy as could be. Plenty of salmon was caught in the trap during the night. A man like Captain Moses is served with a whole salmon and I can assure you he knows how to use his hands far more artistically than a knife and fork. The next morning they attended Mass with great devotion and made their First Communion. I spent considerable time in teaching all how to baptize so that now no child will die without baptism. They wish to build a chapel for prayers on Sundays and to bring their dead to before burial. All my pictures, scapulars and beads were quickly given away, and I promised to send some more by mail to Sauk. The separation was sad after such a good meeting. They are anxious to have a priest see them and requested me to come again next year. While returning I found a man about 100 years old who remembered being baptized on the Sound

in his younger days. I got what confession could be obtained and left him absolved. There is no doubt but what the other part of the tribe will follow the example of their more fortunate brethren.

THE SODALITY CONGRESS OF THE MISSOURI PROVINCE.

Held at St. Louis, July 14 and 15, 1914.*

INTRODUCTORY.

As an introductory to the proceedings of the Congress the following letter of Very Rev. Father Provincial is reproduced:

St. Louis University, May 23, 1914.

REVEREND DEAR FATHER:

It is the wish of Very Reverend Father General that the interests of our Sodalities of the Blessed Virgin should be furthered by the holding of a Sodality Congress in each of our American Provinces. In the meeting of the Provincials it was agreed that such a Congress should be held in the several Provinces, and these Provincial meetings should then culminate in a national Convention. The Provincial Convention of the Maryland-New York Province was held November 1st and 2nd of last year, and with great success.

After maturely weighing the subject, the following details have been determined concerning our own Congress:

First. The Sodality Congress will meet at the St. Louis University, St. Louis, Mo. The meeting will be held on Tuesday and Wednesday, the 14th and 15th of July.

Second. The Congress will concern itself not only with our Marian Sodalities, but also with the Confraternities of the Bona Mors under our direction. As we know, Very Reverend Father General has the Bona Mors much at heart, as a special devotion of the Society, and has called upon us with great earnestness to promote its interests. Consequently, the Congress may well mark the beginning of a concerted effort to carry out His Paternity's wishes.

*We reprint only a portion of the Proceedings of the Congress.

Third. The Rectors and three representatives from each College, one of the student Sodalities, one of the parish Sodalities, and one of the Bona Mors Confraternity, are expected to attend. The representatives should be prepared to discuss the interests not only of our own Sodalities, of the class they will represent in the Congress, but also of the non-Jesuit Sodalities in their respective cities.

By way of remote preparation, please call together your Consultors, your Prefects of both College and Parish Sodalities, the Spiritual Father and all the Fathers specially interested and experienced in Sodality work, and discuss with them the workings of the Sodality in our Colleges and Parishes.

The subjects discussed should be: How far our Sodalities as at present conducted measure up to the ideal outlined in the Rules of 1910? What local conditions are responsible for any shortcoming in our Sodalities? What practical measures should be taken to bring our Sodalities up to the standard? What measures are at present feasible to interest the diocesan clergy in the Sodality movement, and to bring their Sodalities nearer the ideal? What measures are to be taken to promote the widest possible circulation of *The Queen's Work?* How shall we awaken greater interest in our Bona Mors?

After these questions have been dealt with, let a committee be appointed to draw up a list of questions and subjects for discussion, together with a brief report of the deliberations and conclusions, and let the committee forward these minutes and suggestions to the Secretary, Father Henry Milet, St. Louis University, as soon as convenient.

The last date for the holding of this meeting in the several Colleges will be June 10th. The reports of the committee must be in the hands of the General Secretary at the latest by June 18th.

We bespeak the co-operation of all our Fathers and Brothers to promote this great work in honor of Our Lady and for the good of America. Let us all unite in our Holy Sacrifices, Holy Communions and prayers to beseech the Blessed Queen of Heaven to make these proceedings in her honor most fruitful to all the souls committed to our care.

Your Reverence's servant in Christ,

A. J. BURROWES, S. J.

PROGRAM OF EXERCISES.

TUESDAY, JULY 14TH, GENERAL MEETING 9 A. M.

Election of Chairman.
The Purpose of the Congress—Rev. Father Provincial.
First Paper: *Parish Sodalities*—Father James Dowling. Discussion opened by Father P. Burke—5 minutes. General discussion 15 minutes (3 minutes each).
Second Paper: *Student Sodalities*—Father Conroy. Discussion opened by Father L. Kenny—5 minutes. General discussion 15 minutes.
Third Paper: *The Sodality and Social Activities*—Father Schutte. Discussion opened by Father Imbs—5 minutes. General discussion 15 minutes.
11 A. M.: Discussion of general questions in special meetings.

(a) Student Sodality Delegates in House Library.
(b) Parish Sodality Delegates in Scholastics' Recreation Room (2nd floor).
(c) Bona Mors in class-room (3rd floor, Faculty Bldg.).

GENERAL MEETING 4 P. M.

Fourth Paper: *The Director*—Father Heiermann. Discussion opened by Father B. Otting—5 minutes. General discussion 15 minutes.
Fifth Paper: *The Sodality and Existing Organizations*—Father O'Malley. Discussion opened by Father Kister—5 minutes. General discussion 15 minutes.
Discussion of General Questions by whole Assembly.

WEDNESDAY, JULY 15TH, GENERAL MEETING 9 A. M.

Sixth Paper: *The Sodality and the Secular Clergy*—Father Weiand, Discussion opened by Father James Foley—5 minutes. General discussion 15 minutes.
Seventh Paper: *The Sodality Magazine*—Father Garesché. Discussion opened by Father Brockmann—5 minutes. General discussion 15 minutes.
Eighth Paper: *New Sodalities*—Father Corbley. Discussion opened by Father A. Kuhlman—5 minutes. General discussion 15 minutes.
11 A. M. Special meetings as on Tuesday.

GENERAL MEETING 4 P. M.

Ninth Paper: *Young Men's Sodalities*—Father Dooley. Discussion opened by Father J. Kuhlman—5 minutes. General discussion 15 minutes.

Tenth Paper: *The Bona Mors.*—Father Hackert. Discussion opened by Father John Kelly. General discussion 15 minutes.

Discussion of General Questions.

TOPICS FOR GENERAL DISCUSSION.

1. The advisability of endeavoring to cultivate the spirit of fellowship and courtesy in the Sodality. (Sodales, "chums.")

2. The establishing of traditions and continuity in policy of directors.

3. If large numbers are necessary, would it not be practicable to establish an "inner circle," in which the policy of the Sodality could be developed, the leaders trained?

4. Since one director can scarcely have the time or the energy for several Sodalities, would not a different director for each, as far as possible, be advisable?

5. As a weekly meeting seems essential to the best interests of a Sodality, should it not when practicable be substituted for the monthly meetings to which some of our Sodalities are now restricted.

6. Is sufficient attention given to frequent and daily Communion amongst Sodalists, and especially among college students and parochial school children? Father General directs special attention to this point.

7. Should not social features be connected with the Sodalities, such as entertainments and picnics for students, gymnasiums, athletics and smokers for the men, card-parties, etc., for the young ladies?

8. Can anyone suggest an effective way of getting Sodalists to make spiritual reading?

9. What time is the most suitable for the meetings of the various church Sodalities?

10. As parish priests sometimes object to their parishioners joining our church Sodalities, could a practical plan be suggested to avoid this difficulty?

11. Would it be advantageous occasionally to make use of the question-box, and spend a meeting in answering the questions proposed?

12. In many dioceses there is an official director of the Sacred Heart League, whose business it is to estab-

lish, encourage and promote it. Would a similar plan of having a Jesuit designated by the Provincial or Rector, to act as General Sodality Director or Promoter, to assist the secular clergy and even Ours in organizing and directing Sodalities, and exhorting the Sodalists to greater fervor, be workable in our large cities? (Such a man would soon become an expert in Sodality matters, and this is the age of experts.)

13. How must the difficulty put in the way of Sodality interests and spiritual interests by the many pleasures and distractions of the day, be met?

14. What Sodality arrangements and inducements can be made for boys graduated from the parish school and not yet eligible for the Young Men's Sodality or Club?

15. Is it desirable to drop Sodality meetings during the summer months? What arrangements could be made for meetings at this time?

16. How can prompt and full reports of all Sodalities be best secured for *The Queen's Work?*

17. Would it be advisable in the management of *The Queen's Work* to have a business department separate from the editorial department? The work would seem to be too much for one man.

18. Would it be desirable to have a Jesuit or lay representative to act as business agent in the various cities?

19. Why not encourage Sodalists as a work of zeal to spread good Catholic reading and especially *The Queen's Work?*

RESOLUTIONS OF THE SODALITY CONGRESS.

1. *Be It Resolved*, That this convention request our Very Rev. Father Provincial to assure our Very Reverend Father General that all the members of the Congress assembled in the St. Louis University, July 14 and 15, 1914, are fully in accord with the mind of His Paternity in regard to infusing new life and vigor into our Sodalities of the Blessed Virgin and the Bona Mors, and that they pledge themselves to carry out fully the Rules that he has so wisely formulated.

2. *Be It Resolved*, That the Sodality Directors be urged to study the exhortations of Leo XIII. and Pius X. in regard to social work and make use of the Sodality to carry into effect the recommendations of the Sovereign Pontiffs.

3. *Be It Resolved*, That the convention petition Superiors to the effect, that they exercise due provision in apportioning the work of both college and parish Sodality directors, in order that these directors may conduct their Sodalities according to the requirements of the new Rule.

4. *Be It Resolved*, That this convention obtain an authoritative decision, the method to be determined by Very Reverend Father Provincial, in regard to the qualifications of membership, number of meetings, Holy Communions, and other requisites of the Sodality of the Blessed Virgin.

5. *Be It Resolved*, That we endeavor to arrange for something like an annual or occasional congress or general meeting of the City Sodalities, e. g., in the Cathedral Church of the city, with elaborate services, or a procession, etc.

6. *Be It Resolved*, That we contrive to obtain some method of instructing with prudence the diocesan clergy and religious women concerning the Sodality, its nature, work, privilege, etc. (This may be done by our missionaries, by those who give retreats to priests, by Fathers who are invited to preach in their churches, and so on.) Also, that steps be taken where it can well be done, to bring together our own directors and at times all the directors of Sodalities from the various parishes of the city or locality for the purpose of furthering the work of the Sodality and of discussing local conditions and the means best suited to meet conditions.

7. *Be It Resolved*, That we suggest that there be set aside in all our churches, e. g., the Sunday before the Feast of the Immaculate Conception, on which the aim, benefits and purposes of the Sodality will be brought home to the faithful.

8. *Be It Resolved*, That this convention recommend to all Superiors and Directors the importance of boys' and young men's Sodalities, and that they do all in their power to foster these organizations.

9. *Be It Resolved*, That the convention recommend that every member of the Sodality should be a subscriber for *The Queen's Work*, and that it adopt the motto, "No Sodalist without his Sodality Magazine."

10. *Be It Resolved*, That the convention suggest to the Reverend Superiors to pay due attention to the selection of competent and active directors of the Bona

Mors, and that all announcements, etc., of this organization be given prominence in the parish publications. And, furthermore, that the doings of this Society be published in a special column in *The Queen's Work.*

THE MISSION OF LOWER ZAMBESI*

From the Proclamation of the Republic of Portugal, October, 1910, to February, 1912

(Continued)

A MISSIONARY'S DIARY.

FEBRUARY, 1911.

Wednesday, 2nd. The Governor of Quelimane came from Lourenço-Marques to confer with the Governor General. Before his departure he promised his anti-clerical friends that he would not return before he had ordered the expulsion of all the Jesuits in his district.

Saturday, 11th. The Superior of the Sisters of St. Joseph of Cluny at Quelimane receives a telegram from the Superior of the Sisters at Mozambique saying: "Superior orders to leave." Believing it was an order from the Mother General they asked the government for their travelling expenses to France. The government authorized the payment, but the Superior changed her decision and they remained at Quelimane.

Monday, 13th—At Quelimane. Unexpected arrival of five secular priests, who come to replace the Zambezi Jesuits. One had been appointed for Quelimane, two for Boroma and two for Zumbo (Miruru). They bore letters from the Bishop, ordering the Jesuits to surrender the missions into their hands. Some others were to arrive soon after and go to the missions of Chipanza and Coalane. Immediately after landing an order came telling them to remain at Quelimane until further notice from Lisbon. This event moved us deeply. It meant that the end had come, that our expulsion was at hand. Our works would be crippled

*The first part of this narrative appeared in the October number of the LETTERS, 1914. We are indebted to Father Victor de Figueiredo, S. J., for this interesting diary.

if not entirely reduced to nought. The protests of Germany and Austria against the expulsion of their respective citizens had already obliged the Government of the Republic to suspend the executing of the famous decree against Ours. About the beginning of January, it was proposed to replace provisionally the Zambesi Jesuits by Portuguese secular priests, who in turn would be replaced by German and Austrian Religious of any Congregation whatever, provided they were not Jesuits. The Republicans were in such a hurry to get rid of the terrible Jesuits that without waiting for an answer from the two powers, they cabled to the Governor General of Lourenço-Marques to send as missionaries secular priests from the Portuguese Seminary of Sernache de Bomjardin to take the place of the Jesuits. Hardly had the priests left Lourenço when a telegram was sent from Lisbon commanding them to wait at Quelimane for further orders. This counter-order came from the fact that the German and Austrian Consuls demanded that the missionaries should be directly replaced by other missionaries of their nationality.

MARCH.

Thursday, 2nd. Father Superior General receives a letter from the Superior of Boroma, saying: "Subsidies have been restored." An order of the Governor General of Lourenço-Marques obliged our anticlerical hero of Tete to restore the subsidies he had suppressed. A few days later a letter of Father Witz tells us of the discouragement of our Fathers and of the Sisters of Boroma. The recent events have affected the children. Boys and girls refuse to come to the Mission and those who come show themselves intractable and diffident.

Monday, 6th. The Governor of Quelimane comes back. Not only has he not been able to issue the order of expulsion, but he knows he will have to bear our presence for many a day to come.

In the beginning of March the Governor of Quelimane informs the Superior officially that in a short time a lay professor will arrive and after that the grant received by Ours for official teaching will be suppressed. Our children not being externs, and especially since the ground and the furniture, apart from a few benches and tables, belong to the Mission, we will continue to teach as before.

The Sisters of St. Joseph of Cluny received a similar letter. This places them in an extremely difficult position. Their whole work depends, so to speak, on the Government grant. They have an Orphanage where daily about forty orphans are fed free of charge. Every month they receive about $80 from the Council of Aldermen to support the expenses of the orphanage; besides, some of the Sisters received a salary. The house where they lived did not belong to them but the Government paid the rent. The superior requested further information and asked whether it was only the salary of the Sisters or the whole of the allowance granted by the Government that was suppressed. In the latter case what should they do with the children confided to their care. The Governor answered that all grants of money would be withheld by the 1st of April. The Republic would provide for the orphans. For the time being let them send the orphans to their relatives. He added that if the Sisters decided to return to France, the Government would pay the travelling expenses, and they could remain in the house until their departure. If on the contrary they chose to stay and continue their enterprise, they should evacuate the house at the end of March. The Sisters, seeing no possibility of continuing their good work, resolved to return to France, and informed the Governor of it.

Sunday, 19th. Feast of St. Joseph. A feast day at the Sisters', but a sad one indeed! It was almost a farewell feast before leaving this inhospitable land.

Monday, 20th. The Sisters of St. Joseph of Cluny leave for France. The Treasury will pay for their trip. Officials with their wives, the Vice Consuls of France, England, Germany, etc., went to the pier to bid farewell to these noble Sisters. Some even went as far as the boat and the Vice-Consul of England had put his two gasoline motor boats at their disposal.

Before their departure the Sisters sent the children home by order of the Government. These poor children, formerly treated with motherly care, are now left in misery and destitution, spiritual as well as corporal. You can meet these poor little creatures of seven, eight or nine years roaming in the streets, suffering from hunger. They get no breakfast now and remain fasting until 12 o'clock or 1 P. M. This is the kind of a mother the new Republic shows herself to be.

About the end of March, the Director of Posts and Telegraphs, Mr. Pagani, a Free Mason and a Republican, had the following notice posted in a conspicuous place in the Post Office. I copied it word for word.

"The Duties of Every Free Thinker and every loyal citizen."

1°. Never get married by a Catholic Priest.

2°. Never baptize the children.

3°. Never condescend to be god-father at a Baptism or any other Catholic sham.

4°. Never confide to Priests or their followers the education of children.

5°. Order a civil burial, and never attend any Catholic burial.

6°. Never give money under any form or pretext to church people, not even when they propose apparently good works or charity as an end.

7°. Never take part in, never praise directly or indirectly, religious ceremonies of any kind.

8°. Expel from your houses and from your family, the so-called Ministers of the Lord."

This anti-religious diatribe needs no comment.

APRIL.

Saturday, 1st. From to-day we are no longer charged with the official teaching. We still continue to teach our mulattoes in our school, which has now become a private institution. The secular priests sent from Quelimane are still waiting in our house for further orders from Lisbon.

Sometime in the beginning of April, Father Witz, Superior of Boroma, communicates to Father Superior General, a letter from a German Catholic Representative. "The Zambesi Jesuits will be replaced by German Oblate Fathers. Their properties are safe." A week later, Father Superior received a letter from Rev. Father Cabral, according to which Very Rev. Father General communicated a letter of the Austrian Provincial. "The German Oblate Fathers," it said, "would replace the Jesuits, whose property would remain untouched by the Government. A delay of six months was granted to allow the missionaries to prepare for the trip and hand the Mission over to the new Fathers. The German Oblates had also consented to take charge of the Mission and knew the state of affairs." His Paternity added that he ratified this let-

ter of the Austrian Provincial. Besides he ordered that not only the property, but also the furniture should be handed over to the new Missioners. Moreover, it was his desire, he said, that a few Portuguese Fathers should remain to the very expiration of the delay to prove that we left the Mission against our will. Even after the six months, he said, a few Jesuits may remain to initiate the new missionaries, as there will be no fear to entertain, this having been agreed on between Germany and Portugal. The delay expires on July 29, 1911.

Wednesday, 5th. As our situation was now clear, Fr. Superior went to the Governor to know whether the Government would pay our passage if we requested it. The Governor said there would be no difficulty about it.

Friday, 7th. Arrival at Quelimane of the lady teacher charged by the Republic to resume in "an *irreproachable manner*" the work so "*neglectfully*" undertaken by the Nuns. This lady came as the result of a long search through Lourenço-Marques by the Quelimane Governor. With her was her paramour, a carpenter. Her arrival caused a general "Tolle, tolle." Think of such a woman teaching morality to children! The Vice-Consul of England, pretty friendly to the Governor, told him plainly that it was a shame for the Portuguese Republic to send a woman of this character to teach young girls. A few days later she tried to open school; nobody came. The Governor realized the fiasco, and that discontent was general at Quelimane. He informed her that if she wanted to stay she had to leave her lover or send him elsewhere, otherwise she had better pack her trunk. He gave her three weeks to decide. After a few days of reflection she decided to remain and sent off her carpenter. A few weeks later she sent word to the Governor she would go back to Lourenço-Marques and she left on June 6.

Since the Sisters' departure the little girls have been living in wretched huts, abandoned and dejected. Poor children!

Friday, 7. The officials come to remove the benches, tables, etc., that belong to the Government. A week ago they had made an inventory. More than fifteen years ago, when we took into our hands the official instruction at Quelimane, the State had furnished us

with benches, tables, etc. . . . This furniture it takes back from us. It was its right. The new Official School for boys and girls will be in the former Sisters' convent. It is a spacious building. One of the wings will be for boys, the other for girls. Prosit! . . . As we are in the Paschal season we send the boys away for the holidays. God knows when those holidays will end!

Wednesday, 19th. The school re-opens. We have enough benches and tables for the boys.

Wednesday, 26th. Since, according to Very Rev. Father General's letter, our expulsion is fixed for July 29, 1911, Father Superior judges it advisable to send to Europe those whose services are not absolutely indispensable. On April 26th, two Scholastics start for Europe from Quelimane and Coalane. The Governor made no difficulty in giving them a first class ticket. It is really wonderful that the Government does not make public one word of the agreement signed with Austria and Germany. The secular priests are still with us waiting for further orders from Lisbon.

MAY.

Saturday, 6th. Arrival at Quelimane of the lay teacher, Mr. Bettencourt.

Sunday, 7th. Placards are posted on the most frequented spots of Quelimane by order of the Governor of the place. They announce the arrival of the new teacher. An appeal to the children to enroll is issued, promising extraordinary favors for all those who will attend from the first day of school.

Monday, 8th. Our Quelimane school remains open. The novelty of an official school has attracted the boys and we have hardly fifteen.

Tuesday, 9th. In the evening, Father Superior receives a letter from the Governor of Quelimane. He orders the school closed, quoting one article of the law on Public Instruction. This law applied only to Portugal. In the colonies, private institutions were not banned. What could we do? Might is right in the present circumstances and we had to haul down our colors.

About the middle of May, an individual presented himself to the Mission of Coalane under the pretext of buying the benches and tables for the Official School

of Quelimane. He came while we were teaching our negro boys. The Superior said that he was sorry, but he could not sell any of his furniture as it was already insufficient for the number of the pupils. The man retired, very politely thanking us and begging pardon for the trouble caused. Two or three days later, a letter of the Governor of Quelimane, addressed to the Superior, ordered the school closed, alluding to the decree already referred to. Father Dupeyron, one of the teachers, wanted to protest as a French citizen, but no serious result was to be expected from the Consul on account of his indifference to the French Jesuits in Zambesi. We begin to think that the individual who came apparently for benches was a detective who wanted to know whether we were still teaching.

Friday, 12th. About this date Rev. Father Superior telegraphed to the Superior of Boroma, Father Witz, to send off to Europe straightway, the Scholastic A. S. and Brother P. B. Father Witz applied immediately to the Governor of Tete for travelling expenses, but, unlike his colleague at Quelimane, he refused. The affair was brought to the notice of the Commissary General, who had arrived at Zambesi. The answer came: "Send the men to Lourenço-Marques." They had to obey, and they left in great anxiety, not knowing what fate was reserved for them. They feared that the same treatment inflicted on the Jesuits of Portugal would be meted out to them. Yet, the sequel proved they were mistaken. Nothing annoying befell them. The Government paid their trip to Europe by way of the Suez Canal. On arriving at Chnida, a harbor at the mouth of the Zambesi River, they met two sick nuns of St. Joseph of Cluny, returning to France. They were from Boroma and were to take the same steamer. The Governor of Tete had ordered their trip to be paid for without obliging them to go to Lourenço-Marques.

Tuesday, 16th. About this time Rev. Father Superior received a letter from Father Baecher, Superior of Miruru, describing the visit to the Mission of his Excellency, the Governor of Tete. The Governor was on his visitation and pushed as far as Miruru. Father Baecher went to welcome him and invite him to visit the Mission. He accepted, and, out of a sense of delicacy, he did not enter into the house, which he knew was bare, the furniture having been transported across the river to the English colony of Lifidzi. He admired

everything. Then turning to Father Baecher he said: "The Sisters may remain and continue this fine undertaking, but you, you can't stay, you are Jesuits." They parted good friends. I think that this is a former pupil of ours of Campolide, a former friend of ours, who speaks thus. Quantum mutatus ab illo!

JUNE.

Saturday, 3rd. One of the five secular priests, residing at Quelimane since their arrival in February, leaves for Tete to replace the pastor of that place, another secular priest. With him leaves Rev. V. F. of Quelimane, with Central Madagascar as a destination. The Governor of Quelimane pays for the voyage in first class.

The whole Mission is in "statu quo." The four seculars are still at Quelimane waiting for orders from Lisbon. On the other hand, the Commissary General of the Republic authorized the Bishop to use them at will. It is a quibble.

In the beginning of June a new move was made against the mission. An inventory was ordered at the Miruru Mission so that nobody could buy from them, as the Government was soon to take possession of all. At length an order from Lisbon bade the officials allow the Mission to stay in "statu quo" until the receipt of final instructions.

In the middle of the month the Governor of Quelimane left for Lourenço-Marques to confer with the Commissary General on the interests of his district.

JULY.

The Oblate Fathers, who had been announced, have not yet arrived, and the delay granted will expire on the 29th.

5th or 7th. Return of his Excellency, the Governor of Quelimane from Lourenço-Marques. All the pupils of the official day-school go to meet him at the wharf, headed by their new brass band, composed of the players the Mission had such trouble in training. The boys and girls sang the Republican National Hymn, "A Portuguesa," accompanied by the band.

Authoritative letter from Rome announces the transactions going on to secure our successors in Zambesi to replace the Oblate Fathers who have not been able to accept.

AUGUST.

At the beginning of the month, examination of primary instruction at Quelimane. The official lay-school presented a great many pupils, most of whom we had trained. It is not necessary to explain why only five failed. Now let me tell a little tale. One or two weeks before the examination, Father F., professor at our Quelimane school to the end, was appointed by the Governor General at Lourenço-Marques, Official Examiner. Professor Toste de Bettencourt had suggested the appointment to the Government. But the Father refused, and the matter was dropped. The Republic is very inconsistent in its actions. Formerly Father F. had been declared by the Portuguese Government unable to teach, and the Quelimane school was closed for this reason. Moreover, by a decree of the Provisional Government he had been declared outlawed, denaturalized and he was to be expelled from Portuguese territory. All this for being a Jesuit. Now this same Father is appointed official examiner in the official school.

We learn in the middle of the month that German and Austrian Fathers of the Congregation of the "Divine Word" have accepted our place in Zambesi.

Arrival at Quelimane of the new lady teacher, who comes to replace the old one.

OCTOBER.

Grand celebration at Quelimane of the first anniversary of the Proclamation of the Republic. It lasted a week, from the 1st to the 8th of this month. The musicians of the Official School played those seven days, and were generously rewarded by the "munificent Republic." They have called an Indian musician from Mozambique who is to stay as music teacher.

During the counter Revolution, Ours have run very, very grave danger and perils.

At the end of October, Father Hanckewiecz, an Austrian Polish Jesuit arrived at Quelimane from Boroma. He dwells at Coalane, situated about a half hour from Quelimane. He will soon go to Beira to serve as a "cicerone" to the Fathers of the "Divine Word" and to bring them to Quelimane.

NOVEMBER.

At last it is announced as certain that the Fathers of the "Divine Word" left on the 6th of this month, bound for Zambesi. They say their number is very small. Ours will not leave the Mission for a few months. The new Fathers will learn Caffre meantime.

Mr. Toste de Bettencourt will be professor of the official lay school temporarily only. He leaves in the middle of the month for Lourenço-Marques. It is the professor of music and band director who takes charge until a new teacher comes. What a hodge-podge!

The work of the Masonic Republic of Portugal is felt at Quelimane. Our chapel is less and less frequented on Sundays, there are scarcely six or seven persons and a few children at Mass. The attendance at the parish church is still worse.

30th. The Fathers of the Divine Word landed at Beira, a harbor south of Quelimane. They were five: Father Limbrock, Superior, Fathers Könner and Butchens, with two lay brothers. Fathers Könner and Butchens, with the brothers, started straightway for Quelimane, accompanied by Father Hanckewiecz. Father Limbrock remained at Beira as he was soon to go to Lourenço-Marques to have an interview with the Governor General. Father Hiller, S. J., the veteran of the Mission of Lower Zambesi, was then at Beira on his way to Europe by way of Cape Colony. He introduced Father Limbrock to the Governor of Beira. Later, at Lourenço-Marques, he introduced him to the German Consul. The German Consul introduced the Father to the Governor General. Father Limbrock, speaking to the Governor, said: "I hope no change will be made in the Mission. I am pleased to believe we shall be good friends, just as His Excellency, the Consul, and myself are already."

DECEMBER.

21st. Father Limbrock arrives at Quelimane. Here is the opinion of one of Ours about the new missionaries. "The Lower Zambesi Mission is far from losing at the change; on the contrary, it gains much. They are men of firm character, full of zeal and very mortified. They will accomplish more than we could, as our name of Jesuit is continually creating new trouble with the Republic." Some of Ours will remain to teach them the language of the country. This formed

a clause of the agreement between Germany and Austria and the little Republic. The new missionaries had requested the same from our Rev. Father General.

A fact worth noticing is that the Fathers were not to come until March or April, but the Portuguese Government hurried their arrival so as to get the Jesuits out of all its colonies without delay.

"The men in authority and holding official posts in the Colony of Mozambique," writes Father J. B. Gonsalvez, Superior of the Mission in that country, "see with astonishment the arrival of these foreign missioners. They criticize the action of the Lisbon Government and term it a gross political blunder. Yet they do not dare to raise their voices in protest, but they let things go on."

The Fathers of the "Divine Word" reopen the schools at Quelimane and Coalane. The Government of Quelimane sees it all but says nothing. The new missionaries are under German and Austrian protection and nobody dares speak against them.

JANUARY, 1912.

Sometime in the month the official Gazette of the Mozambique Colony published the nomination of Father Limbrock as Superior General of the Mission of Lower Zambesi, and the resignation of Father J. B. Gonsalvez placed in the hands of the Bishop of Mozambique.

FEBRUARY.

4th. Death of one of the Sisters of St. Joseph of Cluny in Zumbo.

9th. Death of another Sister in Zumbo.

The Superior General of the Sisters of Cluny in Paris orders the return of all the Sisters of the Congregation from each and every Portuguese Colony. "For," she expressed it, "the Congregation having no house left in Portugual, it cannot provide nuns for the Colonies." The Fathers of the "Divine Word" requested that the Sisters should remain at least until the arrival of Sisters of another Congregation who would come. The favor was granted.

In the beginning of February the new missionaries leave Quelimane for their respective posts in the interior. Father Limbrock, Superior General, will be stationed at Boroma, Fathers Könner and Butchens at Angona and Zumbo, as Superiors.

Sometime in the month, arrival of two new Fathers of the "Divine Word." One came from Brazil and spoke Portuguese. They will be Superiors of Coaline and Chipanza.

It must be noted that the Government subsidizes the Mission; the new missionaries also receive a salary and their trip to the interior is made at the expense of the Treasury.

Ours will quit Zambesi, one by one, as new Fathers arrive.

This is the end of the Jesuit Missions of Zambesi, where so many of Ours sacrificed their lives.

A new Mission at Katundive, on English territory, has been founded and approved by Father General. It will be confided to the Province of Galicia. Many of our Polish, German and Austrian Fathers will go and give vent to their zeal in the midst of those Caffre peoples, redeemed by the blood of Jesus Christ.

A MISSIONARY OF LOWER ZAMBESI

Expelled and proscribed by the Portuguese Republic.

FATHER FERDINAND FARMER.

An Apostolic Missionary in Three States.

Among the missionaries who have planted the seed of the Faith in newly discovered lands, a three-fold class may clearly be distinguished. First of all, there are the heroic heralds and apostles of Christianity who have blazed the path of the Gospel through the wilderness at the risk and peril of their lives. Then there are those who, following in the broad track of the first sowers of the good seed, have watered and nursed it assiduously with their sweat and toil. Finally, we may mention those who in one or other particular field of Christ's vineyard have fostered the Faith once it has taken root, and so come to be regarded as the fathers or founders of a special church or mission.

In the second class of Gospel laborers mentioned above, among those who have borne the burden and heat of the day in traversing vast territories and redeeming the soil of many hearts to Christ, I would place without hesitation the name of Ferdinand Farmer, the subject of the present sketch. A missionary in the three States of Pennsylvania, New Jersey,

and New York, Father Farmer has laid the Catholics of these commonwealths under a lasting debt of gratitude by his zeal and labor in building up God's house, and his devotion to religion in her struggling days.

BIRTH AND EARLIER YEARS.

Father Ferdinand Farmer, or Andrew Steenmeyer, as he was originally named, was born on October 13, 1720, in the circle of Suabia, a land of Southern Germany, lying between Bavaria and Switzerland. The country of his birth was, for the most part, an agricultural one, hence we may presume he came of rural stock, and to this supposition the name of "Meyer" or "Farmer" lends its weight. That his parents were substantial and provident we may also take for granted, for one of his biographers informs us that in his early youth he was "initiated in the doctrines of piety and the elements of liberal learning." He was admitted into the Jesuit novitiate at Lansperge on September 26, 1743, being then twenty-three years of age. The intervening years between that date and his coming to America must have been passed in his studies of philosophy and theology, since that period would about cover the time needful to prepare for the priesthood. After his ordination Father Farmer became animated with a zeal for souls that moved him to offer himself for the foreign missions and that of China in particular. This offer, however, was not accepted, and eventually he joined the English Province of his brethren. It was in this way that a kind Providence prepared for his coming to America and the Maryland mission of his Society, which was then a dependency of the English body of Jesuits. In view of the after fruits of his ministry, so various and multiplied in this land of ours, no one can doubtfully question God's designs and purpose upon his holy life. Rather must we see His hand directing him hither, as one of his admirers remarks, "to bless this Western Hemisphere with the bright example of his virtues and raise him an ornament to the little Society he served by a faithful and able discharge of the duties of his ministry."

MISSIONARY AT LANCASTER, PA.

It was on June 20, 1752, that Father Farmer arrived in America, and it would appear that he was immediately assigned to the charge of the Catholics living

within the mission of Lancaster, Pa. These good people, mostly Germans, were made up of scattered farmers, who were well worthy of his devoted ministrations. Their religious temper and zeal are best exemplified in the incident that is told about the building of their church, some years before, under Father Schneider, the founder of the mission, for then it was that hardy piety animated the men to hew and haul the stones for building from the quarry and stimulated the women to the task of making mortar. This work, be it remembered, was done between times of their regular husbandry of the harrow and plow, of sowing and harvesting. It is not difficult to imagine that Father Farmer's religious spirit drank deep of the inspiration of this pious people while for six years he journeyed among them dispensing the mysteries of God. Yet of these days of precious merits before God we have only the bald facts of the period fulfilled, the distant householders of the Faith, with all the consequent hardships and toils to be inferred. It was, from the merely human point of view, a life thrown away on meaner objects of attention. But who can doubt that in the higher court of judgment, that life was accounted of supreme gain, *Vita abscondita*, a "Hidden life with Christ in God?"

AT OLD ST. JOSEPH'S, PHILADELPHIA.

In 1758 we find Father Farmer transferred from Lancaster to St. Joseph's, Philadelphia. Here his home life must have proved an agreeable change, the solitary existence of his previous mission being replaced by the company of Father Robert Harding, Superior, and afterwards by that of Father Robert Molyneux, who succeeded the latter. Of his ministry at St. Joseph's we have abundant testimony in the register of his baptisms and marriages. The Baptismal Records in Father Farmer's own handwriting have been preserved at St. Joseph's to this day, and from these pages one may draw lessons concerning his extensive care of souls, his fruitful labors, and even his exactness as a scholar. Thus we have in the place of conferring the sacrament an index of his travels on the different missions he tended. As we read the names of missions in Lancaster, Chester, Berks, Bucks, and Delaware counties in Pennsylvania and note the places that he visited in Passaic, Sussex, Morris, Camden,

Salem, and Cumberland counties of New Jersey and in Dutchess County, New York, we marvel at the range of his journeying and his amazing endurance of bodily exertion and fatigue.

Perhaps the most comprehensive view of his mission field might be given as follows: it embraced all the territory of southeastern Pennsylvania, the entire State of New Jersey and southern New York. Well-known towns of to-day, such as Kensington, Goshen, and Bristol in Pennsylvania; Ringwood, Long Pond, Gloucester, Deerfield, and Salem in New Jersey; and Fishkill in New York, benefited by his ministrations, and that for a term of long years. The manner of his traveling also is worthy of more than passing mention, for since no car or comfortable mode of conveyance was to be had, the lengthy road and wearisome days were made on horseback.

But if the work of attending the mission station was beset with iron difficulties, the fruits of the spiritual harvest were golden in number and character. Take, for instance, merely the simple story of souls regenerated in baptism as told in the Baptismal Register kept at St. Joseph's by Father Farmer during the twenty-eight years of his stay there. The number recorded in full is 3317, and although these figures represent the total of St. Joseph's proper as well as of the missions, yet these latter alone, which are all to be accredited to Father Farmer's ministry, amount to 528 at the lowest reckoning.

Or again, turning to the Marriage Register at St. Joseph's, which also stands in the good Father's handwriting, what a splendid record meets the eye in the 568 marriages, all of which, with some few exceptions expressly mentioned, were witnessed and attested by himself.

VICAR OF BISHOP CARROLL IN NEW YORK.

There is no evidence to indicate that Father Farmer ever ministered to the Catholics of New York before the Revolution. In fact, under the British rule by the provisions of 1700, it was hazardous in the extreme for "Popish Priests and Jesuits" to enter the Colony, and even the State constitution of 1777 excluded Catholics from the right of citizenship if they came from foreign countries. It is noteworthy that an entry of Father Farmer's Baptismal Register for 1781 shows that he

visited Fishkill in October of that year and baptized fourteen children. This is the earliest record of any visit paid by the Father to New York, and the infants baptized were the offspring of Canadians or Acadians settled in the place mentioned.

The year 1783 is memorable for the evacuation of New York City by the British troops and for the public assembling of Catholics "in open celebration of the offices of religion." Archbishop Bayley in his "History of the Catholic Church on the Island of New York" informs us that "the first priest who officiated for them was the venerable Father Farmer, who came on from Philadelphia occasionally for that purpose." Again he alludes to him in these terms: "Not only as Vicar, but as founder of the little congregation in the city of New York, Father Farmer continued to take an interest in it and to visit it occasionally until his death in 1786." We may add to this general declaration of his interest and visits that they meant much for the body of Catholics of that day when, as Father Farmer himself writes of them, they were reported as being "*two hundred*" in number, and of whom after a subsequent visit he writes again that the "congregation there seems to be in a poor situation and under many difficulties." The good Father's solicitude, therefore, was well bestowed upon the growing church of New York in that day of need. But recently gathered together, the faithful naturally were lacking in cohesion and firmness of body. Moreover they were without permanent resident pastors, for the clergymen who ministered to them were transient priests of uneven talents and unsettled dispositions who did not agree with each other, and between whom and the members of their flock misunderstandings and differences were not uncommon. Surely to meet such a situation a spiritual Solon or rather a Christly priest was imperatively demanded. We shall see how truly God raised him up in Father Farmer, "the man of the hour."

The need of the occasion was to bring the recently scattered sheep together, hold them in solidarity, and ward off dissensions from among their guardians—in a word, to bind all together in Christ. And this task the Vicar of New York accomplished by visiting them under untoward circumstances about once a month and by earnest appeal, instruction, and exhortation. With the laity he was ever the man of God, the Father

of their souls, the Vicar of the Prefect Apostolic, vested with power to command and enforce the canons of the Church.

With the clergy who happened to be at variance or in opposition, he was stern yet considerate, just, yet exacting in his regulations. In all his letters to Bishop Carroll, especially in those bearing on vexed and awkward situations, he manifests a calm and equable temper and a rare judgment affecting persons, their talents, and limitations. These letters in themselves reveal him a consummate judge of character and a guide and master of souls, gifted above the ordinary. What more natural in the history of events than that Father Farmer should prevail over the complicated situation of that trying period! And this he did, sweetly but firmly. He pacified clamoring trustees by means of gentle rebuke and expostulations; he adjusted disturbed relations between them and the clergy who served them; and with nice discretion he mediated between warring clergymen and balanced claims that seemed irreconcilable. Yet in all he did he was no compromiser, no expedientist; but simple and straightforward, he scored his points of victory, succeeding to a wonderful degree in satisfying the unsatisfied. In recalling his brief and apostolic career in New York and over her Catholic congregation of one hundred and twenty-five years ago, the words of Ezekiel descriptive of the Good Shepherd come fittingly to mind:

"As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep and will deliver them out of all the places where they have been scattered in the cloudy and dark day."

"I will seek that which was lost; and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve; and I will feed them in judgment." (xxxiv, 12, 16.)

DEATH OF FATHER FARMER.

The years Father Farmer devoted to the Catholics of New York were destined to be his last upon earth. From 1783 to 1786 his health visibly declined, as Father Molyneux, his superior at St. Joseph's,

remarked to Bishop Carroll in a letter addressed to the latter almost two years before the end came. When death overtook him, following soon after a final journey to New York, the same superior who, by the way, was a man of large weight and body, wrote of the Father's poor physical condition, saying that he was "no more fit to take that journey than I am to fast forty days and nights like St. Stylites, without eating and drinking." He died on August 17, 1786, and was buried at Old St. Joseph's, Philadelphia.

LEARNING AND SANCTITY.

In forming any appreciation of Father Farmer and his life work, it is impossible to omit mention of his learning and sanctity. Like many another apostle to the simple and unlettered, he was himself a man of marked knowledge in letters and science. Of this fact we have ample testimony in his "Records" and his letters. Thus his "Registers" of Marriage and Baptism testify to the exact, judicious, well-informed mind of the writer, who sets down each fact affecting the validity of the sacrament and perfection of the record with scrupulous fidelity. His letters evince a similar proof of solid mental attainments, for they contain here and there apposite quotations in classic Latin and are throughout easy and simple in the flow of their English, which was an acquired tongue. But it is from Father Molyneux in his funeral sermon that we obtain the best estimate of his gift of learning. A man of considerable knowledge himself, the preacher could yet say of him that "he is gone too soon for us, who still wanted his fatherly counsels and wholesome instructions." And again he speaks of "his singular worth and merit" in these terms: "His learning and other commendable qualifications soon drew the public notice, hence without seeking for honor, he was admitted by the suffrages of learned acquaintance, a member of the philosophical society. To his correspondence with Father Myers, late astronomer to the Elector Palatine, now Duke of Bavaria, that society is indebted for some curious articles of that celebrated mathematician on the transit of Venus." We may add to this quite adequate description of the scholar another feature or argument of his learning, namely his love for good books. It would seem that he was associated, at least in passing times of vacations, with

Bohemia Manor, the school in his youth of Archbishop Carroll and other Fathers of the Maryland Mission. There in the "Tusculum of the early Church," as it has been styled in the language of compliment, Archbishop Marechal used afterwards to take delight in Father Farmer's books, which were regarded as a rare and valuable literary collection. Finally, as a compendious picture of "the many great endowments of his enlightened mind" we have the happy strokes of Father Molyneux, who paints for us "his penetrating judgment, his lively genius, his extensive memory, particularly in the sacred branches, and general knowledge in the sciences."

It is, however, as a man of God in his personal sanctity that Father Farmer must claim our special regard. His learning, large and profound though it was, ever proved an ancillary gift to his real holiness. The same sympathetic voice of Father Molyneux, his brother and superior in the ministry, pays witness to his piety. In his eulogy of the departed Father he alludes to his frequent and fervent lessons preached from the pulpit and again to his ministering of the Holy Eucharist and Baptism. He lingers on "his fatiguing and extensive excursions through a neighboring State," evidently that of New Jersey, and to his "search of little flocks scattered in the wilderness . . . as grateful monuments to his unwearied soul." "Like a faithful husbandman," he continues, "he has cultivated his master's vineyard with zeal and vigilance; he has dug it and pruned it in the scorching heat and pinching cold; he has watered it with his tears and enriched it with the sweat of his brow; he has used all possible endeavors to clear it of brambles and thorns which he discovered to encumber it; in fine, he has fenced it round with a double hedge of edifying example and of sound and faithful precepts."

Yet the preacher is not content to praise the man in his virtues and pass over the sources and wellsprings of his sanctity. These he delineates for us no less clearly. What does he make them out to be? "Those scenes of silent contemplation on heavenly truths, and sacred conversation with God Himself, to whom he daily poured out his pious soul in ecstasies of love and raptures of admiration of the divine perfection." Truly this was full and sufficient accounting for the gifts of sterling piety which Father Farmer possessed

in life. And yet, as if brotherhood found another spur to pay him tribute, Father Molyneux rises to his climax of encomiums as follows: "View him, in fine, through public or private life, you will not find him swerving from that golden device of the institute of his order, *the greater glory of God.*"

To this noble description of Father Farmer as a holy man may be added the fact that at the time of his death he enjoyed a general report for sanctity on all sides. To quote from one of the many writers who expressed this judgment, "he died universally regretted and leaving behind him a most lively persuasion of his eminent sanctity." Again, Gilmary Shea refers to Dr. Carroll's deep grief over the loss of Father Farmer, whom he describes by letter to Cardinal Antonelli "as a priest who had spent many years at Philadelphia in the practice of all kinds of virtue and labor for the salvation of souls and closed his life full of merits by what may well be regarded as a most holy death." Bishop Bruté likewise in speaking of his passing says that he died "*in odore sanctitatis.*"

Moreover, the tradition of this holiness lost nothing of its hold with the flow of time. On the contrary, we find it strengthened in after years by a singular incident. In 1838, at the laying of the corner-stone of the new Church of St. Joseph's, Philadelphia, the bodies of the priests were transferred to the new one. Then it was that, with the removal of Father Farmer's body, the stole of the good priest was discovered intact while other vestments and the flesh had disappeared. May it not have been God's great purpose so to have rendered conspicuous that sanctity of His servant?

CIVIC HONORS AND ESTEEM OF MEN.

As a matter of course, such a life as that of the priest and missionary must look to God and future life for reward and recompense. His lofty aspirations are lifted above any prizes of this life. They are voiced as the sentiment of the chastened and exalted Wolsey: "My hopes in Heaven do dwell." Yet in spite of Father Farmer's indifference to worldly esteem, God did not permit his days to pass altogether without public recognition on the part of men. One notable instance of proffered honor was connected with the attempt of the English Government to create in Philadelphia the regiment of Roman Catholic Volunteers.

We read in Gilmary Shea that a special Act enabled the King to commission Catholics in America during the time of the war, and that after the capture of Philadelphia in 1777 it was General Howe's earnest desire to have Father Farmer serve as chaplain of this regiment. Fortunately, the prospect of commission and enlistment failed, in point of fact never getting beyond the paper on which it was written. As for the proposal of the chaplaincy, it met with no approval from the good Father, who would in nowise lend aid to the enemies of his adopted country. Nevertheless, the incident reveals the high esteem and importance attaching to the Father's name and influence.

The other instance of honor coming to him was one of worth and dignity, and it was found welcome. This was the position of trustee of the University of Pennsylvania, to which he was appointed with the expressed commendation of all connected with the University.

If other indications of external reverence were lacking, the confidence of his brethren both in the Society and the body of clergy in Maryland and Pennsylvania would offer convincing proofs. The very extent of his confided mission showed the large trust reposed in him by superiors. After the suppression, he was elected one of a committee of three, along with Fathers Lewis and Digges, to settle disputes that might arise among the clergymen of the Maryland mission. The title of Venerable was accorded him by many during his last years of life and after death. All these evidences of esteem were worthy and enduring testimonials from the mouth of man.

PHYSICAL PRESENCE AND PERSONALITY.

As regards Father Farmer's bodily presence, some features may be gathered from a foundation of fact; others must remain in great part conjecture. That he was lithe and active of person is accepted as matter of tradition. In point of fact one could hardly imagine a man attending distant missions even to advanced age unless he were capable of ready and continuous physical exertion. Only in the supposition of active and vigorous health can we understand for a moment those long excursions through New Jersey and New York, which lasted an entire month, being made by a man over sixty years old. On the other hand, his

Registers, covering a period of twenty-eight years, and his letters, frequent within certain intervals, denote a readiness in adapting himself to clerical labor that was uncommon and argued an unusual elasticity of mind and body.

After writing the foregoing description I was delighted to find that one who had known the Father in life, a lady of Philadelphia, had described him to the late Father Jordan, S. J., in words that present quite a vivid portrait: "He was tall and upright, of ruddy, pleasing countenance, graceful in manners and fluent in conversation; full of bonhomie and anecdotes. In his deportment he was gentle like his Model, but showing by the bright flash of his light grey eyes that he could feel for his Master's honor and defend His cause."

He is described in a pamphlet of 1820-22 as being of "slender form" and having a "countenance mild, gentle, beaming with an expression almost seraphic." "My childish imagination," said the writer, "ever personified in him one of the apostles."

In person Father Farmer must have been impressive, rather than attractive. His letters portray the serious and balanced intellect that exerts wide influence over other minds, of friends and people at large. Gentleness, courtesy, and charity are all revealed in his letters as qualities of character that, given time and opportunity such as his long life afforded, were bound to acquire great weight over others. Hence we are not surprised to learn from Campbell in his "Life and Times of Archbishop Carroll" that Father Farmer's relations with Father Molyneux were ideal in the happy union of their friendship, for he tells us that both being "eminently learned, and both devoted with their whole hearts to every duty of their sacred calling, they were at once companions, examples, counsellors for each other." This picture of the devotion existing between them was a tribute to the qualities, at once amiable and sound, that inspired their mutual regard.

In the outer world of the people, Mr. Campbell describes Father Farmer as being "equally polished in his manners with his colleague, and both were esteemed and welcomed in the most enlightened society in Philadelphia whenever their laborious labors permitted them the interchange or engagement of said

courtesy." No doubt the "graceful steps" of Father Farmer alluded to by his friend in the eulogy over his remains is a phrase used to convey the idea of the charm of bearing and manner peculiar to the outward man.

One can readily imagine the power of such a personality in his ministry among the faithful. Here without doubt Catholic faith and reverence combined to bow head and heart to the force of noble character in the Superior. Here again doubtless the simplicity and submissiveness of the faithful reacted on the great soul of the pastor, drawing new streams from the fountain of his zeal. It was to be expected as the result of such souls working in harmony that missions and churches were founded and the life of sacramental grace was spread abroad in many lives. But the more active and potent factor in these achievements was the broad Catholic spirit of the priest of God. His multiple personality as an ambassador of Christ appealed acceptably to such diverse elements as the German and American, the Hessian and Acadian. Surely the grace of God was in him to strengthen and confirm; and we may well be suppliants of the grace through his rich merits. In that spirit of prayer and need, we who are priests and have entered into his labors may entreat him in all justice: "My father, my father, the chariot of Israel and the driver thereof."

APPENDIX.

A NOTE OF FATHER FARMER'S MINISTRY.

A characteristic to be remarked in Father Farmer's zeal was its broad and generous Catholicity as seen in the different nationalities to which he was devoted. Thus, for instance, in the first years of his ministry in and about Lancaster, Pa., he labored among Germans, who made up the farming population of his mission field. To the Germans again of Philadelphia he devoted himself in a special manner, but we find him no less an accepted and acceptable apostle to the souls of New York's little church and congregation which reckoned the fervent Celt and his descendants among her numbers. Then again in Philadelphia, during the days of its occupation and thereafter, the Hessian soldier both in arms and retirement seems to have engaged his attention and zeal. Finally, as if to accentuate the godly nature of his office, which led him to embrace all without distinction within the compass of his

ministry, his devotion reached out and enfolded the poor exiled Acadians in their misfortune. These lowly children of the Faith, which they adorned by their steadfastness and loyalty in its practice, appear on the pages of Father Farmer's Register frequently enough to warrant the inference that he appreciated and loved them for their sacrifices even as he ministered to them in a peculiar way. It is noteworthy that he kept the records concerning Acadian families all together regardless of baptisms and marriages of other people intervening in point of time. So, too, it requires no stretch of fancy to believe that the reason for his far journey to Albany in New York was the report of the good Acadians settled there and who needed his spiritual assistance. Surely his zeal knew no acceptance of persons, it was no less *Catholic* than it was Apostolic.

JOHN F. QUIRK, S. J.

THE MOTHER OF SAINT JOHN FRANCIS REGIS, S. J.

Experienced biographers confess that one of the hardest of their tasks is encountered in settling with precision the genealogy of their subjects. The reason is obvious, especially in cases where little or no research has been made prior to their writing. Nor are technical difficulties the only ones that must be overcome. Unless there are a few interesting anecdotes to be told, readers seem to care little who may have been the great-great-grandfather of the hero of the book; or, in fact, where the family came from; or what was their occupation three or four hundred years back. Still, if these things were left out, what biography would be complete; or run the ruthless gauntlet of reviewers unscathed? The biographer, therefore, must face the difficulty as best he can, trusting to the indulgence of the public if he has but little to offer in the way of relief from genealogical details. More important, however,—at least from the point of view of the historian,—more important than the mere retailing of interesting anecdotes, is the fixing with certainty on at least the true parents of the subject of the biography.

Now, with regard to the life of Saint John Francis Regis, for nearly three hundred years there was no suspicion but that the genealogy of the Saint, at least from his great-great-grandfather down, was correctly settled once and for all. There had been difficulty, of course, in determining the exact relationship of some of the sixteenth century members of the Regis family but no one doubted that Jean Régis, (son of Antoine, the lawyer of La Grasse,) and Madeleine d'Arse were the true parents of the sainted Missionary. Jean, it is true, was the Saint's father, but the error lay in naming Madeleine as his mother.

Father Claude Labroue, S. J., was the first biographer of the Saint, and having been Regis' pupil at Puy when a boy, was in a singular position to be well acquainted with even the smaller details of the life of the holy man. It is strange, then, that Father Labroue made the mistake, but excusable, certainly, that those who followed him copied the error. However, even Labroue himself confesses that his book may be full of omissions. He says in his preface, addressing the reader: "If I give you but a meagre account, lay that at the door of his (the Saint's) humility, which has hid from us the greater part. And if you notice any omissions, I beg you bring them to my attention, that I may incorporate them in the second edition. Indeed, I do not try to justify any mistakes, for I am sure your charity will be more ingenious in excusing than my pen in defending them."

Thus it was Labroue made the mistake, and thus Bonnet, Daubenton and even the painstaking Father de Curley copied the error. We say "even," speaking of de Curley, for his book "S. Jean François Régis" came out only the year before (1893) that of Father Leonard Cros, S. J., who discovered that the mother of the Saint was not Madeleine d'Arse, but Marguerite de Cuguignan.

Father Leonard Cros seems to have been a very resourceful man. The index of the "Moniteur Bibliographique" will refer you to no mean number of his books and lesser writings. Besides his "Life of St. John Berchmans," and "Life of St. Francis Xavier," there is his "Life of St. John Francis Regis." All these works are monuments to Father Cros' skill and patience, but unlike most monuments, which serve practical purposes so little, Father Cros' works are in-

valuable for the documentary evidence they furnish. Father Cros travelled throughout France collecting his material before he attempted writing his books. In this way he was able to add to the common stock many new documents relating to his subject. Perhaps his most important discovery is that of the documents relating to the true mother of St. John Francis Regis.

What are the reasons, then, that determined Father Cros and those who have since written about the Saint, to look upon Marguerite de Cuguignan as the true mother?

The simple facts are that Marguerite de Cuguignan was the first wife of Jean Régis, the father of St. John Francis, while Madeleine d'Arse was most probably the second wife. It does not appear that St. John Francis ever knew his true mother: we never find him mentioning her in the few letters of his that we have. On the other hand, he looked upon Madeleine as his mother, and the tenderness with which he writes to her, though shrouded in a deal of French politeness and formality, is affecting indeed.

Without Father Cros' discovery, then, all things point to Madeleine as the Saint's true mother. But the documents of the learned biographer are conclusive. Taken together they furnish the following simple argument: If St. John Francis Regis was born in 1597, and Marguerite de Cuguignan was the wife of Jean Régis, the Saint's father, and was still living in *1598*, it is to be supposed that the mother of the Saint was no other than Marguerite de Cuguignan.

In proof of the first part, Father Cros has only to adduce the baptismal record of the Saint signed by his father, Jean. It is as follows:

"The year 1597, the last of January, on a Friday, was born our child, John Francis; and Francis de Turin, called de Brettes, seigneur and baron of Pecheiric, was his godfather, and damoiselle Claire Daban, wife of my brother Regis, was godmother; and he was baptized in the church of St. Julien of Fontcouverte."

Father Cros has now to show that Marguerite was the wife of the Saint's father and that she was still living in 1598. This he does by producing the following documents:

"The year *1598* and the 27th day of May, in the city of Carcassonne, in my presence, royal notary, and that of the undersigned witnesses, themselves person-

ally present, to wit, noble Jean Régis, of Fontcouverte, party of the first part; and noble Charles de Cuguignan, seigneur of Camplong, party of the second part.

"These same have stated that they had contemplated engaging in a suit: firstly for the sum of two hundred livres, given by the late damoiselle Catherine du Ferrier to her daughter, damoiselle Marguerite, *the wife of the said sieur Régis*; and furthermore on account of other things . . . and wishing to avoid a suit, and live on good terms with their relations and friends, have handed over the case of their differences,—that is the said sieur Régis into the hands of M. Me. Jean Castaing, doctor, advocate at the court of M. le Sénéschal; and the said seigneur of Camplong into the hands of M. Me. Laurent Matheron, also doctor and advocate at the said court,—to decide in the capacity of arbitrators . . ."

"The year *1598*, the 12th day of September, in the city of Carcassonne, in my presence, . . . noble Jean Régis, of Fontcouverte, acting in his position as husband and consort of damoiselle Marguerite de Cuguignan, party of the first part; and noble d'Assier, . . . acting in his absence for noble Charles de Cuguignan, party of the first part; and noble Claude d'Assier, . . . acting in his absence for noble Charles de Cuguignan, seigneur of Camplong, party of the second part.

"These same have declared that the said sieurs de Régis and de Cuguignan are at suit for two hundred livres turnois, given by the late Catherine du Ferrier to the said Marguerite de Cuguignan, her daughter, *wife of the said sieur de Régis*; and also on account of other things which the said sieur de Régis and the said damoiselle, *they being married*, pretend to claim from the said sieur of Camplong . . . etc. (Signed) Fabri, Notary.

We have quoted quite enough of these documents to serve our purpose. It may now be asked what claim could be put forward in behalf of Madeleine d'Arse as the mother of the Saint. As has been said, Madeleine was the second wife of Jean Régis; and this being the case, we must suppose that Marguerite de Cuguignan died when the little Jean-François was quite young, and that the boy's father remarried not long after his first wife's death, for it was Madeleine d'Arse who brought up the Saint from his earliest years and on whom he ever looked as a good and true mother.

In conclusion, we may be allowed to say that we are grateful for being permitted to bring this little question of the true mother of St. John Francis Regis before the readers of the WOODSTOCK LETTERS. With regard to the life of this great Saint more than one point has needed clearing up, as for example, the question of his supposed dismissal from the Society. Those interested will find this calumny ably refuted in the WOODSTOCK LETTERS, Vol. IX, pp. 32 34; Vol. VIII, pp. 164-167; Analecta Bollandiana, Vol. XIII, pp. 78-79; Vie de S. Jean François Regis, par P. Frédéric de Curley, S. J., p. 336-342.

ROBERT E. HOLLAND. S. J.

REMINISCENCES OF AN ARMY CHAPLAIN IN THE CIVIL WAR.

To those who were thrown amidst the scenes of the late war everything appears as a thrilling panorama presented to the mind. Each event of the long years past, precedes or follows with an accuracy, outlined almost more perfectly, than when it occurred. Memory can not forget such an exciting experience. In the beginning, a mere cloud on the horizon, as obscure as undefined, faint rumblings in the air, which no one regarded as portents of evil, swept over the land with increasing violence, spreading ruin and desolation during four years, and producing the most revolutionary and social changes which had been witnessed since the formation of the Constitution of the United States. Neither the shrewdest of statesmen nor the partizans of either party could have prophesied these dire events.

The abolitionist of the North frantically proclaimed, that a corporal's guard, floating the banner of the Union, could march through the South to the Gulf of Mexico, hush the murmurs of discontent and quell all attempts at insurrection. The Southerners, despising the Northerners, as a people devoted to agriculture, mechanical labor and manufactures, boastfully proclaimed that they would not make any effort to restore the Union. Both deceived themselves. The Southerners were determined not to abandon a social system, which in their estimation elevated them far

[NOTE]: This paper was written by Father Francis McAtee not long before his death. *Ed. W. L.*

above the agriculturist, the mechanic and the manufacturer. The Northerners could not see the flag, for which they had heretofore made so many sacrifices resisted or dishonored. The Southerners regarded their country where the cane and cotton grow, as the land of Paradise. A peculiar race of workers, adapted to their climate, covered their fields and savannas with those crops wherewith they could clothe mankind and supply them with the luxuries of life. They deemed their position so preeminent, that they believed that the world would bow to their behests to obtain a supply of articles it could not easily procure in other regions. The North hated the institution of slavery as inimical to manhood, as a blot upon civilization, as a mistake committed by the founders of the republic, to be corrected by their posterity. The more the South sought to extend the system the more the North determined to restrain it, condemning it as having existed already too long. Many other causes contributed to the bloody battles of the war, this however was the principal element that produced the fratricidal strife between the North and South.

I was sent to the army of the Potomac to attend to the spiritual wants of a regiment for the space of two weeks, but the time lengthened into two years. Some reliable persons having vouched for my loyalty, I obtained a pass in Washington City, proceeded to Alexandria and there at the Provost Marshal's office, I met the Colonel of the regiment to which I intended to go. He kindly offered me a seat in his ambulance and we soon arrived at the Fairfax Seminary, where the regiment was encamped. How must a spiritual campaign begin? Neither my own experience nor the sage counsels of other clergymen with whom I had previously associated, had taught me a method of procedure. Remembering however that a shepherd must know his flock, I made a tour of inspection through the streets of the camp, informing them for what purpose I had come, the hour of Mass in the morning and exhorted them to avail themselves of this limited opportunity. They seemed to be well disposed. Many listened to my invitation and were present daily. The drummer boys beat their drums to assemble the men. A short experience showed me that boys are like birds, if you have them in your hands, you have them, if they be on the trees, in vain you whistle at them. I could call the men sooner than I could collect

the drummer boys. The ringing of a bell instead of the church-call was heard in the camp. Oh, Stars! what a commotion! Some of the amateur generals declared that the Southern cavalry had come to water their horses in the Potomac! The bell proved more convenient and expeditious than the church-call. It formed an important portion of my chapel furniture. A visit to the hospital, located in one of the wings of the Seminary, followed daily the tour of the camp. The patients were principally affected by ague or chills and fever, contracted by exposure.

We were almost at the outposts of the army, exposed to night attacks, if the enemy chose to advance, hence we were withdrawn after some days to a position nearer Alexandria, under the protection of the forts. We soon removed to the high plateau, in sight of our previous camp, and remained there until the army embarked for the Peninsula in the Spring of 1862. My apostolate of two weeks was drawing to an end and I was preparing to bid adieu to army life, when an unexpected incident retained me much longer. A committee of non-Catholic officers, visited my tent, saying, that a Catholic priest could greatly assist them in preserving order and forwarding discipline among their men, and invited me to remain. They added that they were aware that I could not be a commissioned chaplain as they had elected one before leaving New York, and consequently I could not draw a salary from the government, yet the officers intended to contribute that amount. Knowing how little these men received, a lieutenant only thirteen hundred a year, a colonel four thousand dollars, whilst some of them had left lucrative employments in civil life, I dared not entertain such a proposition for a moment. I replied to them accordingly, yet I promised them that I would write to my superiors and when an answer came, I would communicate it to them. The Provincial ordered me to remain.

One day I scouted around the country outside the lines of the regiment, when I was halted by a Teutonic picket demanding my pass. He marched me to the Lieutenant in charge of the squad, who promptly placed me under arrest until he could send an aid to verify or falsify my assertions. He soothed my detention nevertheless by placing before me a sparkling bottle of wine and a pumpkin pie, luxuries unknown

to me either before or afterwards during my campaigns in the Army of the Potomac. An arrest of this kind was very dissimilar to the Apostle's experience at Ephesus or his Chains at Rome.

A few days in our new encampment disclosed to me a marked difference between the proximate regiments and the one in which I was located. The 15th N. Y. V., at the time of its enlistment, was honorably designated as a corps of Engineers, Sappers or Pontoniers, terms that indicated constructors of fortifications, builders of roads, miners in the event of sieges, and projectors of pontoon bridges, that the army might cross the rivers it must meet in its marches. No mining became necessary in the Army of the Potomac except at Petersburgh to a very limited extent, pontoon bridges and corduroy roads were therefore their special work. These latter were not of the highest degree of engineering skill, whilst they imposed severe labor and exposed the men to the bullet of the hidden bushwacker or the sudden attack of the enemies' pickets. Other consequences followed. The regiment must be divided into battalions and companies. A guard only was in the camp. I would thus be in one place and my congregation in another. If the army marched forward I must retire. What must I do? I must find some way of being with my people. As the missionaries among the Indian tribes follow their proselytes to the fishing or hunting grounds, so must a chaplain. How will I proceed? I can not march from one squad to another on foot, carrying also my portable altar on my shoulders. I must become a Cavalryman, I must have a charger to attack the spiritual foe, not only in front, I must make raids on the rear and flank, I must be enabled to move rapidly. Off I started to the city to see my friends, expecting that every one would beg me to accept a war horse. Alas! no one offered me even a mule! Advice, always a cheap article, they bestowed profusely. Why not let the belligerents alone? Why should a priest go to the army? Keep away, says one. I will not expose my horse to be captured, killed or stolen, says another. I had oftentimes experienced that he who hopes for nothing can not be refused anything. I was disappointed. I was quite confident that all patriots would come forward. Where there is a will there is a way, says the old proverb. I made a raid upon a livery

stable. Give me the best horse in your equine establishment, says I. Who are you, says he? Whence do you come? How do you earn your bread and salt? What is your trade? I—I—am an officer in the invincible Army of the Potomac. I have gone forth to vanquish all the visible and confound all the invisible foes of my country. Show me the liveliest trotter you own. I'll deposit the greenbacks. Ho! who would think of the facial metamorphosis. O money! money! what a charmer of the human heart! "Colonel," he suavely replied, "you shall have the fastest racer in the United States. Tom, lead out The Flyer." Out marches The Flyer, led by Tom: but, oh what a horse! hardly ten pounds of meat to compress his bones together. As I was about to reject the racer with indignation, the owner hastily exclaims and silences me completely: "General I will do myself the honor of holding your stirrup." A few moments before I was only a Colonel, now a General.

Gentlemen, said I, know that I henceforth call this horse Major, know too, that a General of Cavalry allows no civilian to hold his charger. Very little grass grew under Major's hoofs until he marched triumphantly into camp, where the drummer boys amused themselves regarding Major, firing at him volleys of sound not found in the musical gamut. Major's subsequent fate, his prowess, his journeys, may be relegated to a more facile pen, poverty nevertheless compelled me to deprive him of his commission. I paid his salary to his owner, thirty-one dollars, for thirty one days. One thing he did for which I was sincerely grateful and I shall ever remember. A few days after I had brought him to camp, some officers requested the honor of driving him to Alexandria in an ambulance. Unable to refuse persons, whose good will I wished to retain, I assented with much exterior complaisance and more interior repugnance. There is Major harnessed to the shafts of the ambulance, the officers take their seats: Forward march, says the driver. Major marches backwards. The driver, thinking he did not understand the command, again shouts aloud: March to the front. Major backs to the rear. Right flank. Major deflects to the left flank! Left flank. Major this time plunges to the right flank! The victory was Major's. How much I rejoiced at the

result of the battle! Every one admired and no one dared challenge Major.

About this time an order from the headquarters of the army, compelled all chaplains, who had not a certificate of ordination from some Christian organization, to resign. This caused a vacancy in one of the regiments of the brigade, and so by an arrangement between the Brigadier General and the Colonel of that regiment, I accepted the position. This allowed me the right of obtaining rations. I could continue permanently with the army, when it advanced, and I could not be dismissed at the whim of any officer, which might have happened had I remained only as a civilian. I waited on the Colonel through courtesy, presenting my request to locate in his regiment, which seemed to embarrass him, for what cause I knew not then, but afterwards learned that as offices in the regiment were filled by the votes either of the officers or the men, he was unwilling to make a personal appointment. In deference to the General, he notwithstanding received me as acting chaplain. That was sufficient, giving me the privilege of obtaining a church tent and holding public service. What more? I had been the guest of the Colonel in my first regiment, I could not thrust myself upon any officer in the second. What must I do! I will have a mess for myself. Start housekeeping? Be independent. In the city of Alexandria I hired a civilian, a suitable valet, lame of one foot, not likely to be placed in the ranks, who proved to be as useful as he was faithful. What next? I purchased a large outfit of culinary utensils: two tin cups for brewing tea and moistening dried apples, two tin plates and a frying pan—all—a valuable, if not a very plentiful assortment. Bread and meat could be furnished by the regimental commissary whilst in camp, hardtack and dried apples on the march, these and cheese from the sutler's tent made a repast for a king, no need of condiments or spices; fresh air and constant exercise blessed us with a ravenous appetite, such as Epicurus himself might envy.

How must I begin my spiritual warfare? There were no Catholic officers, except a second Lieutenant, a small personality even in a company, nothing in a regiment and he was not heavily weighted with Catholicity. From them I could not hope for aid. I inaugurated anew the plan I had followed in my

former regiment. I familiarized myself with the men, of whom one half were Catholics. I chatted with every one I met, whether Catholics or non-Catholics. Every morning we had the usual Catholic services, in the evening the Rosary, other prayers and an instruction, to which my congregation assembled at the sound of my bell. I did not ask to have the church call beaten, thinking according to the old axiom: He that asks for nothing can not be refused anything. On pay days, when King Alcohol oftentimes vanquished Mars, producing a Saturnalia in camp, I made myself Chief of Police. My orders too were more strictly enforced than the commands of the officers. I passed through the streets, crying, go to your tents, boys! When they saw me coming, they whispered to each other: There's the priest. They never named me chaplain. If I found any one unwilling to retreat, I took hold of him and marched him off to his quarters. One night, patroling through the encampment, I met a bellicose Son of Alcohol, I seized him by the arm and attempted to guide him to the place where he ought to be; he resisted, exclaiming, "I am not a Catholic." "I care not what you are," I exclaimed, "am not I the Father of you all?" He surrendered at once and kept the peace that night. After a few weeks, it seemed to me, that I was not merely tolerated to please the General of Brigade, or thought good for nothing except for Sunday service. Any help to organize the companies or assist discipline was a great relief to the officers, and glad they were to avail themselves of any aid I could give them.

SOME NOTES OF FATHER PURBRICK ON THE EXERCISES.

The following are extracts from an interleaved edition of the Spiritual Exercises annotated by Very Rev. Father Roothaan. Father Purbrick, the writer of them, appears to have begun these notes in the later sixties of the last century, after his Tertianship which he made at Laon in 1867. He continued adding to them till 1906-7, when he was Instructor of Tertians at Poughkeepsie. The handwriting at this latter period is so shaky and small as to be almost illegible. The

notes which he has made in this book upon the *Regulæ* to be found in the Spiritual Exercises are all given *in extenso.*

The intrinsic value of these notes is apparent even at a cursory perusal. If, moreover, the personality of their writer and the far more than ordinary gifts with which he was endowed be taken into account, it would seem a pity that such a treasure should be lost with the death of their holy, experienced and venerable author.

All who have had the privilege of Father Purbrick's acquaintance, particularly if it extended over many years, cannot fail to be aware of his singular eminence in the world of letters, philosophy and theology, in a wide experience of men and things, a remarkable capacity for governing, a profound knowledge of the Exercises and of our Institute; and in these notes they will see a reflection of his great gifts whether of grace or of nature.

They will herein recognize, even down to the crisp, clear, concise and simple style, the product of a highly cultivated, logical, clear-thinking, well balanced mind. They will catch glimpses every here and there of that grand, large, kind, sympathetic heart of his, where so many of Ours—to say nothing of externs—have discovered a true, firm and fast friend, a wise, holy and admirable director giving forth no uncertain sound, one who made himself to them a very companion and equal in their joys and sorrows and their hopes, their enterprises and their work, the best and tenderest and most fatherly of Superiors.

In his younger days Father Purbrick had had an excellent Classical education, and in him the Classics found at once their best advertisement and doughtiest champion. He loved also very dearly the Art of Rhetoric even for its own sake. He taught it with eminent success both to Ours in 1854 and to our college students in 1855, and when in 1869 his first appointment as Rector found him occupied as Professor of Logic to Ours, he made no secret of his keen regret in parting with his dear old Aristotle for other work which was for him—so he said—far less congenial.

Finally by this little legacy—as we may call it—of Father Purbrick, all who knew him will be delightfully reminded of his practical and attractive holiness, his wonderful charity, his merciful sense of justice, in a

word of a magnificent type of a noble and universally beloved Jesuit. At the same time he can hardly help feeling no little regret that we have not much more from the same pen. As a matter of fact Father Purbrick's long uninterrupted years of government and spiritual training of Ours left him time to publish only a few sermons, occasional articles in periodicals, and a delightful little devotional book on our Blessed Lady, "May Papers."

THE NOTES.

RULES FOR REGULATING FOOD.

"Sive ergo manducatis, sive bibitis, sive aliud quid facitis, omnia in gloriam Dei facite." I Cor. X, 31.

N. B. Rules 1. 2. 3. 4. 8. refer mainly to the short time during which one is trying to fix the standard.

Rules 5. 6. 7. are for *habitual* application.

The principles of election are applied here. The rules are useful in the use of other creatures beside food. They require discretion in their application.

In the use of all creatures pleasant to sense there are two dangers:

(1) Natural inclination to excess.

(2) The readiness of the devil to tempt.

Cf. what Father Ferrusola says that Our Holy Father feared exercitants might go to excess of penance in the Third Week and so places the rules here.

Rule 2. Observe that St. Ignatius is not talking to drunkards but to those who serve God.

Rule 4. Is for those who see clearly the existence of an abuse and want once for all to correct it. To apply it constantly would be for timorous souls a danger and a snare.

Rule 5. *Jesus at table* always shewed He had other food more to His taste than material food.

At *Cana* He confirmed the faith of His disciples, attended by miracles to the wants of others, taught a great lesson of detachment, spoke mystic words to His mother.

In the *house of Simon* He absolved Magdalen, defended her &c.

In the *house of Matthew* He praised mercy.

In the *house of Zaccheus* He converted the head of the family.

In the *house of Martha* He praised contemplation and reproved over anxiety about temporal affairs and natural activity.

Everywhere He went as a *Savior:* "Salus huic domui facta est."

At the *Last Supper* He made a long discourse; He instituted the Holy Eucharist; He ordained the Apostles priests.

Rule 8. Of what Our Lord told St. Gertrude about a man rejoicing when his beast eats heartily, and also when she eat grapes when weary, with the mental intention of refreshing Our Lord Himself.

Thus in the secret laboratory of intention is the dross of our commonest actions turned into finest gold.

RULES ON SCRUPLES.

De Scrupulis.

This matter is akin to the discernment of spirits. It is necessary "sentire" and "diagnoscere" these "suasiones inimici." Scruples properly so called are always fraudulent sophistries of the devil trying to pervert our judgment.

St. Ignatius here only treats of scruples about the present or future. Scruples about past sin he had sufficiently provided against in the Examination and General Confession.

Rule 1. Such erroneous judgments formed freely one is of course responsible for. St. Ignatius has chosen an example which shews to what lengths a false and narrow mind can go. Such judgments are injurious to God, as if He commanded impossibilities or wished to impute to us what is not within the domain of our free-will. They are very hurtful to the soul and tend to heresy or else spring from heresy.

Rule 2. So theologians define scruples a vain apprehension of sin where it is not.

Rule 3. It is reprehensible then to cherish and to cling to such erroneous judgments in spite of the formal decision of the director.

Per aliquod spatium temporis, not in the long run. It is a duty to try to get rid of them.

Rule 4. The devil tries to get a delicate conscience to *judge for itself* and judge wrongly on the rigorous side. If the soul yields it falls under the dominion of a lie. The devil repeats the process, and a series of corresponding acts forms a habit of judging wrongly, a false conscience, a species of monomania almost beyond a director's power to cure, unless the person consents to take his director's decision *without reason given,* in place of his own lost common sense. In

dealing with the obstinate and indocile the director must do his best to humble and subdue their souls. If the penitent is really scrupulous, that is, only tempted to such false judgments, then the director must have patience, treating him with kind firmness and giving short and distinct decisions. Though both priest and penitent may make a mistake, the priest has received power from Christ to finish the case entirely.

Rule 5. It is a very important point for preachers and directors to remember, viz. not to try to incite people to good by exaggerating obligations. No, try to lead their souls to a spirit of supererogation. If a man is lax, show him that to become exact he had better do a little more than is required.

Scrupulousness is a serious handicap to generosity. The soul is taken up with *self*, is consequently powerless to procure the greater glory of God either in self or others. Faithfulness in little things to be praiseworthy must be the offering of a large heart.

Rule 6. Holy freedom—opposed to servile fear. It is unreasonable to crave after absolute certainty. It is better to be eager to please, than to be eager to know whether we please.

RULES FOR THINKING WITH CHURCH.

The most *necessary* and *universal* of these rules are the 1st, 9th, 10th, and 13th.

Rule 1. This is the genuine Catholic spirit. Its basis is *humility*, its reward *truth*. "Qui vos audit, me audit." The Church is the pillar of the truth, and that the Church *hierachical*. Everything in order; hence obedience and that prompt and ready, due to priests; though recourse may be had when necessary to Bishop, and final appeal to the one supreme authority, the Pope, *deposito omni judicio proprio*. Not for us to approve or disapprove but receive, like children *veræ sponsæ Christi*. "Amicus sponsi gaudio gaudet propter vocem sponsi." "*Vox sponsi*" is the *Ecclesia*.

Rule 2. Laudare. Never blame any practice of Christian piety which is commended, sanctioned or practised by the Church. No—praise, hold in esteem and show your esteem for them all without exception. Yet you need not adopt all; or enforce the practice sanctioned by the Church and flourishing in some country or another, upon your own. Here discretion is needed and largeness of spirit.

Rule 3. Auditionem frequentem: not merely obligatory Masses. We must have this esteem of the greatest action performed upon earth or we shall never impress it upon others.

Longas orationes; 40 hours prayer, novenas, rosaries, office of Our Lady, even the Breviary recited by some laymen with great profit.

Rule 4. One of our missions is to support, encourage other Religious orders. In Retreats endeavor to give clear notions of religious obligations. More can often be done in the eight days in solving doubts and removing difficulties than by the ordinary confessor in a year.

In the pulpit treat of the religious state, not to push people into religion, but to keep the possibility of vocation before them. Encourage celibacy. Even in the world a higher state than matrimony—higher, not *always* safer.

Rule 5. In following vows, allow first for time—Judge by effects. If good, after a time allow *for good.* If broken wilfully from day to day, stop, put an end to them.

Rule 6. Venerate relics, pray to saints.

Protestantism and the devil hate these things, therefore foster them. The influence of rationalism is felt in indifference for these things: revive them.

Rule 7. We are preachers of penance, self-denial, contempt of ease and what flatters sense. Be careful at table, especially before externs. They are easily scandalised, especially at little things. "Si frater meus scandalizatur, non manducabo carnes in æternum." May not this be applied to wine and spirits?

Rule 8. Imagines—procure distribution of pious pictures. St. Ignatius wore crucifix and picture of Our Lady of Sorrows next his heart.

Rule 9. This is true loyalty. To look with suspicion at whatever comes from Ecclesiastical authority is a sign of *pride,* of esteem of one's own private judgment, and therefore of a tendency towards the radical principle of Protestantism. From pride comes first uneasiness, repugnance, then murmuring, and lastly revolt.

Rule 10. This tenth Rule is the direct contrary of the principles and practices of the world. It is the rationale of true conservatism, the antidote of the spirit of innovation. It is based upon humility, simplicity, charity, and discretion. I say discretion and

prudence, for these prefer the general utility to particular, and do not indulge in optimism. All manner of persons have need of attention to this point.

We of the Society should be full of affectionate care to learn and preserve as much as we can of *our own* old traditions.

Study the Constitutions and Exercises prayerfully.

Rule 11. "One should be fearful of being wrong in poetry when one thinks differently from the poets, and in religion when one thinks differently from the Saints." *Joubert.*

Love Scholasticism. Heretics cannot abide Scholasticism. Why? Because exact and definitive. Heresy loves the vague and ambiguous. A distinction often cuts the ground from under their feet, when they argue on one use of a term and conclude on another.

Rule 12. An exaggerated esteem for any living man is dangerous, e. g. we may get prejudiced in favor of his views, and lose promptitude of adhesion to the Church if she disapproves them.

Avoid extremes of praise or blame. They go together. We think to exalt an idol by depreciating others.

Rule 13. This is the crown and perfection of the preceding rules, and very necessary for the learned and scientific. Observe the motive *ut in omnibus veritatem assequamur* or negatively *ne in ulla re erremus.* Yes, this is the true practice of *the love of truth for its own sake,* of which modern men talk such fine things and have so little. To hear some of them one would think that love of truth meant simply the impossibility of ever attaining it; mere provisional adhesion to any proposition whatsoever; objection to all finality of conclusions. Such a spirit is *scepticism* and destructive alike of faith and reason. St. Ignatius puts a crucial case to show that we are not judges of the limits of infallibility. It is for the Church to decide what lies within the sphere of her infallibility. We know with the highest certainty that she will never go beyond it. Therefore whatever she does pronounce we must assent to, if we do not wish to err.

Rule 14. This is a general preface to the three next Rules—necessity of precaution in the matter of *predestination*, *faith*, and *grace.*

Rule 15. Care and caution are inculcated and no one should make his own pet theme. To be always

talking of Predestination would be like feeding upon pepper instead of bread and meat. It is dangerous to treat of it *ex professo* because the distinctions are too subtle for the masses, though they seize the difficulty instantly. Avoid insisting upon the small number of the elect. Gaining Heaven depends upon both God and man; care is required lest in establishing the one we weaken the other part.

There is a true way of speaking of Predestination in which it becomes a comfort and an encouragement.—In the hands of God,—Yes. What if we were *in our own?*—"In manibus Tuis sortes meæ." Remember ever, "misericordia Domini super omnia opera ejus." "Sentite Dominum in bonitate."

Rule 16. We cannot exhort too much to good works. No danger there. (cf. *Faith alone* of the early Reformers).

Rule 17, The spirit of the age has changed. Pelagianism is now the prevalent error. Sermons on Grace are now very useful, teaching proper confidence in God and diffidence in self. They encourage *prayer* by which grace is obtained. But we must never lose sight of the *mecum.* "*Gratia Dei mecum.*"

Rule 18. Charitas is best but *timor* good and necessary and generally the first step—*initium sapientiæ.* Our Lord recommends it to all—"Dico vobis amicis meis." St. Theresa says that highly advanced souls sometimes need this motive of fear, through God's dispositions with regard to them. Be careful however to prepare people for discourses on Hell by the "End of Man" (Ad quid venisti?)

FATHER E. I. PURBRICK, S. J.

(*To be continued*).

BOOKS OF INTEREST TO OURS.

Vocation. From the French of Rev. Victor Van Tricht, S. J. Adapted by Rev. Paul R. Conniff, S. J. Benziger Bros. Price 10 cents, $6.00 a hundred.

The value of this booklet is in inverse ratio to its size. Father Van Tricht was a very popular giver of conferences in Belgium. This one on Vocation ranks among his best. Following the rules laid down by St. Ignatius in the Exercises, the author puts the whole question clearly, strikingly and convincingly. Father Conniff has given us an excellent adaptation of this conference. The little work should go with the others already reviewed in the *Letters*: "In Thy Courts" by Father Fortier; "Vocation" by Father Doyle, "What Shall I Be" by Father Cassilly. The translator has added in an appendix the decision of the Holy See, regarding the question of vocation, and shows that Father Van Tricht's conference on the subject, though published long before the decision was issued, is quite in keeping with it.

Spiritual Instructions For Religious. By Charles Coppens, S. J. Herder, St. Louis, 1914.

This work bears out fully its title. It comes from one who has labored long and gloriously in the Vineyard. With perfect confidence may Father Coppens say in his preface: "The writer of these instructions has uniformly found, during the experience of many years, that the eager disposition to hear the word of God exists in a high degree of perfection among the inmates of our convents, and yet, very many of these devout souls are so situated that for months they cannot hear any religious instruction, at least such discourses as apply the sacred truths of revelation to the peculiar needs of their holy vocation. It is to supply this want of oral addresses that these pages are respectfully presented; they are chiefly intended to be read in community." We may add that those of Ours, who as extraordinary confessors, or otherwise, have to give instructions to religious will find in this work the best of material for their use. And may Ours commend the work to those who are so eager for such instruction.

The Spiritual Exercises of St. Ignatius of Loyola. Translated from the Autograph by Father Elder Mullan, S. J. P. J. Kenedy & Sons, New York, 1914.

This translation, as the title states, is made from the *Autograph* of St. Ignatius. The *Autograph* is not, as Father Mullan notes in his preface, a finished pro-

duct of style. The language of St. Ignatius was Basque, and his acquaintance with pure Spanish was somewhat imperfect. The translator, therefore, to make this translation a close and faithful reproduction of the Spanish text, and to give the reader as exactly as possible the very words of St. Ignatius, has thought it well to sacrifice the niceties of style. Father Mullan's one object is to present to the reader the exercises just as they came from the hand of their author. The book is printed in clear, bold type and is beautifully gotten up.

Within The Soul. Helps in the Spiritual Life. A Book of Little Essays. By Rev. Michael J. Watson, S. J. Fourth Edition. P. J. Kenedy & Sons, New York, 1914. Price 75 cents. Postage extra.

A most suggestive book. Everything in it is helpful and consoling. It touches on every phrase of the soul's life, and while it enlightens and instructs and warns at times, it consoles and strengthens. Take for instance the essays on "Prayer Denied", "Love of Work", "Self-Sacrifice", "Our Best Help in the Spiritual Life", i. e. the Mass, "Perfect Contrition" showing how easy it is to make an act of perfect contrition. A decidedly pleasing characteristic of the book is the shortness of the essays, like the chapters in á Kempis. There are many of these essays, though the book is a small one, only a 16mo of 243 pages. The style is crisp and lively, and far above that found in so many spiritual books. There is not a dry page in this one. It has been well called "A charming collection of essays." May it become as popular in America as it is in Australia.

The Virgin Mother. What Catholics Do Not Believe And What They Do Believe. By Rev. M. J. Watson, S. J. Second Edition.—Revised. Melbourne. Australian Catholic Truth Society, 1914. One penny.

This is just the kind of pamphlet that should be found in the book-rack of all our churches. Clearly and briefly Father Watson sets forth the whole Catholic teaching concerning our Blessed Mother. We have not space to go into details, but we feel sure that the reading of this pamphlet will do away with many a misunderstanding in the minds of non-Catholics about the Mother of God. Here is the tempting list of contents: I. To Honest and Intelligent Inquiries. II. What Catholics do not Believe. III. What Catholics do Believe. IV. The Rosary. V. Alleged Bible Difficulties. VI. Our Lady's Virginity. VII. An Appeal to Lovers of Fair Play.

On The Hills With Our Lord. Reflections for the Holy Hour. By Rev. John H. O'Rourke, S. J. Apostleship of Prayer, 801 West 181st Street, New York. Price 50 cents.

Father O'Rourke has given to the public an addition to his series of popular papers on the Hills that Jesus loved

and the mysteries of our Lord's life connected with them. The two preceding volumes, "Under the Sanctuary Lamp," and "The Fountains of the Savior," reviewed in former numbers of the LETTERS, are still in demand. Many thousands of copies have been sold, a proof indeed that the volumes have been fully appreciated by clergy and laity. The present volume is no whit behind the preceding ones in interest, vividness of description, liveliness of style and practical instruction. We repeat the wish of the author and emphasize it, expressed in his modest preface: "The kind reception accorded to my two former small volumes gives ground to hope that this may be equally acceptable and profitable to souls." May that hope be realized many fold.

Mustard Seed. Some Pungent Paragraphs. By Francis P. Donnelly, S. J. P. J. Kenedy & Sons, New York. 60 cents. Postage extra.

America for November 21, 1914, has described this book so well and given its characteristics so accurately that we take the greatest pleasure in reproducing it here: "The book is well named, for the chapters, which are generally about four pages in length, are full of epigrams, figures, illustrations. anecdotes and applications that will yield the ruminating reader valuable lessons on the conduct of life. In his preface the author begs us to remember that "many of these papers are intentional caricatures," and that no "indictment of a whole class" is intended. "Mustard Seed" should not be read through at a sitting, but taken a few pages at a time, when in a meditative mood. "You Were Right," "Chuckling to Oneself," "Will-Hygiene," "Giving Bad Names," "Borrowing Trouble," "You Begin," to name but a few, are cleverly disguised sermonettes that will force the surprised reader to exclaim with smiling contrition: Thou art the man." The book has received a popular welcome, as within a month it went into its second edition. "Watching an Hour" by the same author is now in its fourth edition.

A Great Soul in Conflict. Simon A. Blackmore, S. J. Scott, Foresman Co., N. Y. and Chicago. $1.50

A Great Soul In Conflict is a critical study of Shakespeare's Macbeth. The author has devoted his pages to aesthetic criticism, to the analysis of dramatic motives, to a lucid exposition of the characters of the play, and in particular to the nature and action of the preternatural agents who have planned the moral ruin of Macbeth. Notice has been paid to the historic times in which the drama is set, and to the social and religious conditions of Shakespeare's day. His views and sentiments, his friendships and antipathies have not been passed over and by taking cognizance

of them, Father Blackmore has enabled us to glimpse the great artist behind the characters he has created.

As page after page passes under our hand we are struck with the realization that Father Blackmore is a good Shakespearean scholar and complete master of his subject. There is every evidence that he has read and re-read the great dramatist and is perfectly familiar with the best commentaries on Shakespeare. Hudson, Mabie, Chambers, Moulton, and Furness have not been ignored in the writing of "A Great Soul In Conflict." Yet none of these commentators has been followed blindly, but the author has carefully weighed their pronouncements and then drawn his conclusion which is invariably good. For example the way he strikes off the characters of Macbeth and Lady Macbeth is an instance in point. "Notwithstanding Macbeth's moral weakness, which allows him to be swayed by his ruling passion, there is his character that sustains our interest from first to last. Shakespeare in portraying in scene after scene his gradual transformation from good to evil, has given us a wondrous piece of biography. We move along step by step with the hero of the story and perceive him slowly descending amid fear and trembling down to the dark abyss of despair and destruction." . . . "The keynote of Lady Macbeth's character is, we think, unbounded ambition. Her master-passion is love, not for her husband but for supreme power. It holds in subordination all other human sympathies and feelings."

The author's study of the weird Sisters is one of the finest touches in his work. That they are not witches in the common acceptation of the term, but evil spirits, preternatural creatures, he proves conclusively. Their influence over Macbeth is measured by the weakness of his character. His ruling passion, inordinate ambition, was their point of attack, and carrying this with all the skill that fallen angelic intellects possess, they drive him from crime to crime and finally vanquish him. These demons that Shakespeare gives such an important part in his master-tragedy are viewed by the author under the light of the Ignatian code for the Discernment of Spirts. In working out this phase of his critique, Father Blackmore is at his best.

Religious Terms. One Hundred and One Signs. Rev. M. R. McCarthy, S. J. The Xavier Ephpheta Society. 30 W. 16th Street, New York.

This pamphlet of a dozen pages contains a list of signs for Religious terms for uniform use at Catholic assemblies of the deaf. There are terms for the Holy Trinity, Virgin Mary, Pope, &c.. for the Sacraments, the virtues, and the vices. To these are added some miscellaneous terms. The manual alphabet is also given.

OBITUARY

Father Clement Alten.

Shortly after 7 o'clock P. M. on the 20th of May, 1914, a month after good Father Gmeiner had been laid to rest, Father Clement Alten calmly breathed his last in the hospital on Pine Street, Buffalo.

In the unlooked-for death of Father Alten came not the least of the bereavements, which the sorrowing parish of St. Ann's has by God's ordinance been called upon to sustain. He was the third priest whom the parish had to mourn within two months.

Father Alten was born at Avon, Ohio, May 29, 1856; and had just filled out his 58th year, when death summoned him. It was at Canisius College that he laid the foundations of his classical studies. All through his college life he gave evidence of the studious habits and the charming candor which characterized him through life. After a successful course in the college he took up his theological studies at Innsbruck (Tyrol) Austria. Returning to this country he labored zealously as a secular priest, for several years, at Steven's Point in the diocese of Green Bay, Mich. With permission of his ecclesiastical superiors he entered the Society of Jesus on October 28, 1889.

After a short stay at Ditton Hall, England, he returned to America and was stationed at St. Mary's Church, Toledo, Ohio. At the time of the separation of the Buffalo Mission, Father Alten was transferred to the Maryland-New York Province. For several years he was employed in giving retreats and missions in various parts of the province. In this latter work he was very successful, for everywhere manifesting the indomitable energy of an apostle, he was rewarded by a rich harvest of souls. Father Alten was bold in denouncing vice in his sermons and exhortations, clear and precise in his instructions about the doctrines of Holy Church, indefatigable, yet kind and considerate, in the confessional.

The last four years of Father Alten's life were spent at St. Ann's parish, Buffalo, N. Y., where he became conspicuous for his extraordinary devotion to the Sacred Heart of Our Lord. He was in charge of the League, which under his guidance and direction and owing in great part to his untiring zeal, soon became one of the most flourishing Leagues of the City. The Women's Sodality found in Father Alten a devoted friend and wise counsellor.

On Saturday, the 23rd, at 10. A. M. a requiem Mass was celebrated by Rev. Joseph Alten of Defiance, Ohio, a brother of the deceased. Owing to a previous engagement the Rt. Rev. Bishop could not be present. At the absolu-on the Rt. Rev. Mons. Baker, V. G. delivered an appropriate and touching discourse. Expressing his deep sympathy to Father Alten's brother and to the Fathers of the community, he spoke eloquently of the many virtues of the deceased, and begged his hearers to cherish deep in their hearts the many lessons of christian piety they had so often learned from the lips of this departed friend. The remains were interred in the Jesuit burying plot in Pine Hill Cemetery. Of Father Alten we may say that he was a sincere, hard working man, a great lover of the Society to which he had given twenty-five years of his priestly life, a man of piety, an obedient man. R. I. P.

Father Louis M. Kramer.

Father Louis M. Kramer died at St. Vincent's Hospital, Toledo, Ohio, July 24th, 1914. Father Kramer was born August 7th, 1839, at Cologne, Germany. He had not finished his classical course when, as a youth of eighteen years, he begged to be admitted into the Society. His petition granted, he entered the novitiate on October 1, 1857, at Friedrichsburg, Muenster, Germany. After one year he was sent as one of the first recruits to the newly opened novitiate at Gorheim, Sigmaringen. From the novitiate he was sent to Maria Laach to pursue his philosophical and theological studies. His ordination to the priesthood took place July 15, 1870.

Father Kramer soon realized what it meant to be a minister of God. The Franco-Prussian war, with all its horrors, had broken out and, three days after his ordination to the priesthood, the young priest was sent to the battlefield as chaplain in the German army. During the entire campaign from Gravelotte to Paris he followed the army under the renowned von Moltke. At Gravelotte where the fiercest struggle of the war took place and during the severe winter of 1871 in the forest of Orleans, he took care, not only of the spiritual, but also of the temporal needs of the soldiers. In his ardent zeal for God and his love for his soldier companions, he brought peace to many a heart, cheered many a wearied soldier and aroused courage in many a waning heart. It was no wonder that he gained the affection of the soldiers and the esteem and respect of officers and physicians. Before each battle, Father Kramer gathered the soldiers about him and exhorted them to make their peace with God. His earnest words usually found favor and more than once the energetic young priest seated

upon the stump of a tree, heard confessions until worn out with the fatigue of imparting absolution.

At the close of the war, the "Iron" Chancellor, Bismarck, finding himself foiled in his endeavor to bring about a National Church, tried to wreak his vengeance upon the Catholics of the empire. This brought about the so-called "Kulturkampf" with its untold misery to the Catholics of Germany. The Jesuits were the first victims, and those who had followed the German armies to battle, were now escorted to the frontiers and forced to seek a home among foreigners.

Father August Oswald held the office of Provincial during those trying times. On him fell the heavy burden of providing a home for the members of his province. The other provinces of the Society, in their charity, extended the welcome hand, the English Fathers being especially conspicuous for their kindness and charity to their persecuted brethren.

It was at this time that Father Kramer was sent by his superiors to the United States. On his arrival, he was stationed at Canisius' College, Buffalo, where he taught for four years, endearing himself to his pupils by the interest he manifested in their spiritual as well as intellectual advancement.

From Canisius' College he was transferred to Mankato, Minnesota, and then entered upon his long career of pastoral work. One day he was called to see a sick person living far out in the country. On his way home the horses shied and Father Kramer, losing control, was thrown from the wagon. This accident brought about very serious consequences; for Father Kramer received injuries which remained with him for the rest of his life, and caused, at times, the most intense sufferings. His life, from that time on, was in the full sense of the term, a martyr's life.

Two years later, we find Father Kramer laboring in St. Ann's parish, Buffalo. He remained here but a year. God's providence had designated another field of action for him, St. Mary's parish, Toledo, O. In 1880 he began his long years of service among the people of this parish, to whose spiritual welfare he gave the remaining thirty-four years of his life. In 1897 he underwent an operation with the result that he was almost completely deprived of his sight. For some time he was confined to the hospital, when happily the use of his eyes was somewhat restored so that he was able to say daily the "Missa de Beata."

In spite of all these infirmities, Father Kramer toiled with unwearied energy to the wonder and deep edification of all who knew him. He was, during all these years, assiduous in the confessional, constant in his attendance upon the sick and the poor, and the orphans found in him a real friend and father. For many years he ably directed the

married men's sodality and the St. Vincent and St. Elizabeth societies of this parish.

He even found time to interest himself in educational matters. St. John's College had been opened in Toledo during these years and the faculty found in him an earnest, energetic helper. During the vacations he visited the various parishes of the city in quest of good boys who were desirous of a college education. If material means were wanting, Father Kramer, somehow or other, knew where to look for them and find them. Many a deserving boy enjoys the fruits of his fatherly interest and financial assistance.

Towards the end of March, 1914, Father Kramer's health began to fail noticeably. Of course, the most attentive care was given him but medical assistance was of no avail. He was worn out in the service of God, and died at St. Vincent's Hospital, at midnight, July 24, 1914.

The great crowds that filled St. Mary's Church on the morning of the obsequies showed the esteem and love that all classes had for the good Father. Rt. Rev. Bishop Jos. Shrembs delivered the funeral sermon.

Father Kramer was a man of marvellous energy, laboring patiently and cheerfully during his long life and sparing himself in nothing. His labors were inspired by a great and humble love of God, otherwise he could never have worked as he did, handicapped as he was by great physical infirmities. His love of God was nourished and strengthened by his life of prayer and strict religious observance, for he prized his religious vocation dearly and was most exact up to the last in following all the exercises of the community life. He was in truth a real soldier of Christ, exact in every duty and exhausting himself in his labors for souls after the example of his Leader. R. I. P.

Brother Anthony Dooher.

The present generation of Fordham students was perhaps not aware that Brother Dooher was living at Fordham because he never came in contact with them. We boys of an earlier day knew him well as sacristan of the students' chapel, for it was he who patiently taught us to serve Mass, and we remember how insistent he was that we pronounce the Latin correctly, respond with due slowness (which was hard on us,) speak sufficiently loud, make all the proper bows and be exact in every detail of the ceremonial. The students' chapel in those days was where the Physics room is now located and the sacristy stood to the southeast in an adjoining wing now torn down. The good brother would be praying in the sacristy and, seeing us pass by, would often call us in to hear us recite our Mass prayers, or to say a

word about Rodriguez, or some other spiritual book that he was reading. He told us many wonderful things about St. Gertrude and other saints.

I can remember him well as he walked across the campus to the old college pump, to fill his pitcher with water for the next morning's Masses. He seemed an old man to us then, though he was not much over sixty. That age does not seem old to us now. He, at that time, had considerable difficulty in walking, which increased as the years went on. As he crossed the campus his hat was off most of the time saluting priests, scholastics, students and the statue of our Lady, so familiar to every Fordham boy, and which they themselves do not fail to salute. Brother Dooher's deference for others was always marked.

He was born on December 31, 1826, in County Mayo, Ireland, and was the youngest of eight sons. When a boy he used to walk seven miles to church, and on Good Friday, fasting. He wished to enter a religious order in Ireland, but not being able to meet the expense which he understood was connected with entrance there, he came to America about 1850, without the knowledge of his parents. For about a year he was employed selling notions near Syracuse, N. Y., but ever since he had read the life of St. Gertrude he could find no peace outside of a religious order. On November 17, 1851, he was received into the Society of Jesus as a coadjutor brother, and entered the Novitiate which was then at Fordham. It was at Fordham that he was destined to spend the greater portion of his life. In 1853 we find him at St. Francis Xavier's, New York, and in 1854 in Troy. He was at Buffalo for a time and then returned to Fordham, where the earlier generations will remember him as baker. He got up early and had much work done before the community arose at five o'clock. After being baker for some thirty years he was sacristan for about fifteen years. Since then, unfitted for much active work, most of his time was spent in prayer. If you asked him to pray for an intention, he would say that he was making the Thirty Days' Prayer and would include your intention. If he was not in the Chapel, you could find him in his room telling his well worn beads or reading the Scriptures he loved so well, especially the Psalms and the Epistles of St. Paul, long passages from which he knew by heart.

In earlier years when he saw more of the students, he noted down the names of those who appeared to have a vocation to the priesthood and prayed daily for them for many years, even though he lost all track of them. At least half-a-dozen of these became priests. One of these boys remained in the world ten years after leaving college. His father objected to his being a priest but finally gave his consent. He might just as well have consented earlier, for

the persevering brother's prayers were bound to be heard The young man became a Jesuit, was ordained priest a year ago in Louvain, Belgium and delighted the good old Brother's heart by a beautiful letter of gratitude for his prayers, to which following him through all the years and across the seas, he owed in great part his present lofty state and priestly joy.

Many years ago Brother Dooher lost the sight of one eye and was threatened with total blindness. He attributed the preservation of his other eye to the continued application of St. Ignatius' water. He prepared for festivals by a novena, practising some penance each day. On the eve of a great feast, if the sacristan forgot to expose the relics, Brother Dooher reminded him. He also called the attention of the sacristan when the customary number of candles was not lit on the altar on feast days at the Community Mass. He washed his own clothes and mended them. He never missed attending Litanies and responded in a strong voice. He delighted to repeat over and over those of the Psalms which he knew by heart, especially those of praise. He was very careful of the rule of silence, especially at the table. He arose early and was in the chapel before others. He was not interested in wars or politics, nor would he listen to gossip or criticisms, but turned the conversation to spiritual things. He had a great devotion to the saints, especially those of the Society and St. Francis of Assisi, St. Mary Magdalen de Pazzi and St. Gertrude.

As time went on his eyesight grew too weak to read even the large print of his Bible. Only a week before his death he requested that an extract in large handwriting be copied from one of the Epistles of St. Paul, so that he could commit it to memory. No longer able to follow Mass in his missal, he asked to have read to him the Epistle and Gospel from the day's Mass, besides a passage from Kempis

The good Brother's resolutions at the beginning of the year 1912 were wriiten in his own hand and found after his death. They ran as follows:

"Make account as though all the past were nothing, and say with David, 'At the present do I begin to love my God'; and with St. Anthony, 'This day do I begin to serve my God by perfect observance of my rules with the grace of God', for He said, 'Without Me you can do nothing'; and with St. Paul, 'I will press forward and gain the prize of the supernal vocation of God which is Christ Jesus, our Lord'; and with the Royal Prophet, 'I desire not to die at present but to live and declare the works of the Lord', which are to me the virtues of my state and degree."

The latter part of the resolutions, doubtless, refers to a command placed upon him not to pray for death. Some years ago he made several novenas to die, but finally his superiors thought it well that he should not distress himself

with over eagerness for death. When a few days before his death he fell and fractured his thigh and the bone refused to knit, he asked to be allowed once more to pray for death and repeated, with a fervor that impressed deeply the Father that was with him, a Psalm of David, longing for release from this life. Brother Dooher was removed to St. Francis' Hospital where complications set in, and on Wednesday, September 2, 1914, he peacefully rendered up his soul to his Creator, at the advanced age of nearly eighty-eight years. On Friday morning, in the sodality chapel, the Office of the Dead was chanted and the funeral Mass was celebrated. The body was interred at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York. R. I. P.

VARIA

War Notes About Ours.

Belgium. *Louvain. Notes from a Letter of Father Maréchal, written from Tronchiennes, October 3.*

On the 19th of August, after a few discharges of musketry and a little cannonading at the gates, the Germans took possession of the City. We who stayed in the college, foreseeing that there would be some fighting in and about Louvain, hoped to be of some use. From the windows of the garret, which is just above my room, we could watch passing along the boulevard a seemingly endless parade of artillery trains and wagons laden down with food. The Scholastics of the college showed great courage; though at times they did not realize fully the gravity of their position, nevertheless, they are deserving of great commendation. For many days many of them and a few Fathers helped to bury the dead and care for the wounded, the German wounded included. Things were arranged so as to require our help as little as possible. It was a time for tact and prudence.

What joy when one morning we heard at a distance the roar of cannon. If fighting was going on we could still hope to be freed. One day we felt certain that a great battle was being waged at the south of Wavre; from early morning until noon the cannon kept sounding nearer. Evidently the Allies were taking the offensive, would tomorrow see them at Louvain? We clung desperately to the smallest thread of hope. Then the cannon became silent, and doubt surged into our breasts. Yet a rumor was afloat of an overwhelming victory in favor of the French; then we heard of a great victory near Enghien. We thought the French were near, not farther away than Wavre; some even said their advance guard had been seen at Heverle. We felt sure that they would find an effective means of freeing the city. One night our hopes rose even higher. We had received orders to prepare the college for accommodating some officers and German soldiers. Towards the close of the day it was reported in the city that the French were approaching. After a little while the alarm was sounded and the German troops, who were quartered in the city, hastily departed leaving behind only a few guards. The guests whom we were expecting, were immediately directed from the station towards Malines. Since the previous day

a lively cannonading was heard coming from that direction. It was gradually coming nearer; from the roof of the Philosophers' house Father Lepers and I could hear, towards evening, the crackling of the grape-shot and cannons and the firing of the sharpshooters as far north as Hérevet. No more room for doubt: a union of the Belgian and French army had been effected, coming up via Wavre; the enemy would be cut off from its communications and would be surrounded. After supper, at the beginning of recreation in the gardens, we heard repeated shooting in the direction of Mont-César. A short interval and then the shooting began anew but near our house, either on the boulevard, rue de Moutons, or rue de Marais. A bullet fell at our feet, others passed over the garden; we went into the house, full of joy for we believed the French were beginning to sweep the Germans out of the city. The shooting became more brisk along rue de Paris where a group of soldiers was located. It was too dangerous to venture outside that night to get information.

On August 25th, at midnight, Louvain was set on fire for the first time. An unusual noise, which I failed to localize, awoke me about midnight. I lifted the curtain of my opened window and saw, judging approximately, at St. Peter's Church a light-signal like a bursting rocket. Just at that moment there was a thunder of explosions; guns, cannons, shrapnel—all exploding at once. The most plausible hypothesis seemed to be that the Germans had begun a bombardment of the city, a thing they had threatened us with before. For some time the bullets shot by my open window with a peculiar musical sound such as I had never heard before. It took me at least a quarter of a minute to realize that the noise was really that of swiftly flying bullets. Chips of shrapnel and bullets fell like rain on the roof over my head. I went down stairs to wake those who were sleeping and to warn them, in case of attack, to put out the lights and to remain on the lower floors. In the darkness of the corridor I ran against some Fathers and scholastics, more astonished than frightened. Everyone felt the uncertainty of what was going to happen; anything was possible. I met Father Rector and Father Minister. Father Rector was greatly alarmed for the lives of his community. Soon the discharge of weapons ceased except for a few shots now and then. From the windows of the Philosophers' house we could already see a characteristic red coloring in the direction of the Place du Vieux Marché; then sparks flying over the roof. Evidently a burning shell had set fire to some building. Was it the City Hall? No, the flame was more to the right. From that moment we took the proper means to save our proper-

ty. Happily the wind blew the sparks toward the railway station, and there was no serious danger for our college. We soon found out that it was the entire east side of the Vieux Marché that was burning, including the University Library. Such a widespread conflagration could not be the work of one or two shells. It was evident that these midnight happenings were only the prologue of the sad doings about to be enacted. About this time the inhabitants of the Place du Vieux Marché came to ask help in fighting the flames.

Were there then some shots fired upon the incendiary soldiers by some few exasperated citizens? That is not impossible, for there were some Germans killed: but it seems to me unlikely, because I do not think that private citizens had any weapons at all. For quite some time it was really too risky to keep them. On the other hand I can easily believe that the German soldiers fired on one another by mistake. On the night of the conflagration, it was claimed, the German officers were overruled by their own soldiers who became enraged and fired haphazard.

At the college each one held himself in readiness to leave the house at a moment's notice if necessary. Father De Backer was placed in a rolling chair. Unfortunately he had persisted in remaining at Louvain. We waited rather anxiously. I went up to the observatory with Father Therion to watch the progress of the conflagration. What a magnificent but terrible spectacle! The whole sky was lit up by an intense dark red light; behind us a black sky; in front of us the turrets of the City Hall and of St. Peter's Church were strikingly illuminated with a yellowish glow; and just beside this large flames escaped from the University buildings, and from their midst leaped thousands of sparks every time a beam broke and fell into the burning edifice. The gables of the old houses were interwoven with the flames, and through windows of the less damaged houses one could see the interior all afire.

All that we saw burning bore the marks of age and art. Soon other fires started up, e. g.: Place Margaret, rue de la Station, rue de Bruxelles and rue de Namour.

We said Mass that morning asking ourselves if it might not be the last for many of us. During the morning we heard of the intention to burn rue de Paris and rue de Récollets. Devouring flames began to run up rue de Paris, along rue de Marché, and at the other end of rue de Récollets. Just beyond Juste-Lipse, we beheld a great column of smoke. We hoped, however, that we should be spared. During the day we were told that the fires had been stopped and that the Germans had proclaimed an amnesty. The residents began to put out flags of truce, using sheets, towels and handkerchiefs. How pitiful this promptitude

to clamor for mercy! It certainly was not the spirit of a populace organized for rebellion.

Rev. Father Rector decided to hasten the departure of the scholastics and of such Fathers as had no ministry to perform in Louvain. Poor Father Rector! These days must have been a Calvary for him. We made inquiries as to what formalities had to be gone through to leave the city; but in the meantime Father X— and some others managed to escape without having obtained the necessary passports. The others would receive regular passports on the morrow. Though I did not intend to leave the city, Rev. Father Rector advised me on Wednesday, the 26th, to obtain a passport in case of need. I went to the Commandant of the place with Father de Villers. It was no easy task to move through the city; a guard of soldiers was stationed at the entrance of the market-place. We advanced about twenty meters in the face of a gun leveled at us, which was nothing to be surprised at, for it is the welcoming salute of the sentinels extended to every suspected person who approaches them. Sometimes they fire over your head to frighten you. After a few steps I spoke to the soldier in German; he stopped frowning and put up his gun. We then passed on towards the City Hall; on our right are the ruins of the eastern part of the square, yet smoking; in front of us stands St. Peter's, roofless, blackened with smoke, and the sky visible through the gable ends of the building. St. Peter's was burned on the morning of the 25th, about 7.30 or 8 o'clock.

The City Hall Square was guarded by German troops. We went right toward a group of officers, who told us politely what we were to do and sent a soldier with us to the Commandant.

We were given a general passport without any objection whatever, and were thus enabled to go about the city without any hindrance. Father de Villers, who was with me, took occasion to visit the Notary Roberti. At rue Namour we were obliged to go somewhat out of our way to avoid the immense façade of de Halles, which was standing alone without support and in imminent danger of crashing down into the street at any moment. In front of Roberti's house was a dead horse. There was nobody to bury it. The Notary, himself, like all the inhabitants, was in a most anxious and perplexed state of mind, for we all had but a meagre confidence in the amnesty. Besides, the Notary, on the morrow, was to be taken away with the ex-civic guards of Louvain. We were the last to whom passports were given; notwithstanding, a quasi promise, they refused to give them to the scholastics, and so the latter's departure was delayed.

The next day, after a quiet night, some scholastics and myself were up in the garret listening to the cannonading, when all of a sudden word came from Father Rector to quit the house within a few minutes. I had hoped to spend the day gathering up my papers and belongings. However, I had time only to take my breviary and to be down at the door in time to join those who were leaving last. We left the house in God's keeping. Father Rector forbade anyone to stay. What a pitiful line of people; some of those most deserving respect, bare-headed, not daring to wait, even to get a hat; some poor people trying to save some of their belongings, carrying them wrapped up in sheets, etc., some so heavily laden with their property that they stumbled at each step; old men and women hardly able to crawl along; invalids dragged along on the arms of others. People were crying for us to help them to bring something out of their houses; oftentimes it was an aged mother, pitifully appealing to us. We did what we could to make ourselves useful. Fathers Clayes, De Moreau and myself were burdened with bundles of all kinds; we handed them over to others in order to give a little help to a nun, who was of enormous proportions: she was afflicted with dropsy, I think. We brought her to a place of relative safety; she was weeping bitterly, thinking that we were going to kill her; after that we had to lend a hand to other necessary works, for example, carrying the sick. In short, after half an hour, I was on my way to Terbranck, harnessed up with Father Cremers to a dog-cart, on which were perched two old women who could not walk. The load was poorly balanced, and the shaft, as well as the dog we managed to harness to the cart, kept continually going up in the air. Our role was, at the same time to direct the dog, pull along the cart, and especially, to keep the shafts horizontal. With all this difficulty in performing our varied functions, we pulled along the route between two lines of soldiers.

A home had to be found for our charges, one of whom had some relatives on a little farm near Velthem. We managed to bring both of them, but not without having to undergo a little altercation of a half an hour with one of the officers, a sub-lieutenant. We were surrounded by his men who spoke angrily at us and threatened us with their guns. The head of the officer's horse rested on my left shoulder. The officer in pathetic tones recited a litany of the Germans' grievances against the Belgians and particularly against their clergy. Fortunately Father Cremers and myself spoke German easily and did not allow ourselves to be imposed upon; finally he became more mollified and held out his hand to my companion, who, of course, had to accept it.

Our excursion to Velthem left us away behind the band of Fathers who were leaving Louvain and we arrived at the

gates of Tervueren shortly after the events which you heard of a few days ago. Several bands of country people, whom we met, begged us not to go to Tervueren, assuring us that we should be arrested and maltreated, and telling us that all the non-combatant citizens were compelled to work in the trenches. However, we kept in the direction of that village for we were sure these country people were exaggerating. When a dairy-woman, who was returning from Tervueren, confirmed the assurances of the others and added that a lawyer of the town had earnestly besought her to urge all ecclesiastics, whom she might meet, not to come into the town, we decided to investigate the matter more carefully. When we made known our intention of trying to reach Brussels by going through the forest and avoiding Tervueren, the people again tried to dissuade us, saying that all routes were guarded; they volunteered to house us, and, if necessary, to hide us away for fifteen days or a month. At this we decided to consult a neighboring Curé. We went with this dairy-woman, who lived in his parish, and as we were famished, not having had anything to eat since morning—and it was already after 12 o'clock,—we accepted an invitation to dinner on a little farm, where, in the Lord's name, we were offered hospitality with a generosity and charity which were really touching. Afterwards, we went to the Curé's, whose first welcome was not the spontaneous and disinterested generosity displayed by the country people. His conscience manifestly bade him receive us, but, on the other hand, we would be in his way and might endanger his parishioners. I noted how he approved of our desire to set out, even though night was falling and we had to reach Brussels through the woods. But his conscience proved the stronger, and he finally saw that it was his duty to receive us, and that we should remain there until further information could be obtained. He obliged us to remain indoors, because he feared that our presence might be reported to the garrison at Tervueren. However, after having talked over the matter with the "Châtelaine" of the locality, who was very fearful, he decided that we should put on laymen's clothes. And thus it was, that for ten days, I wore the latest fashion—very artistic indeed—but not just my size, having belonged to a lord of a very noble and historic ancestry. My soutane is still in the good Curé's keeping. We stayed about eight days, trying to be of some service to the Curé, who treated us very generously. For my part, I risked singing High Mass and preached to some Sisters, a dozen of whom were refugees from Paridæns, and I even dared to hear about 200 Flemish confessions. Confessions and communions became extremely numerous, for the fears of war revived religion in a singular manner throughout the country.

Because of a lack of yeast, there was scarcely any bread, and what there was, was uneatable. Father Cremers and myself used to go to "Our Lady of the Woods"—where they were yet selling eatable bread, which had been sent on from Brussels—to get two or three big loaves for the Curé and for the Countess. After eight days, Father Provincial, whom we had notified of our whereabouts, called us to Brussels. Nothing less than a formal order could make us leave the good Curé, who now wanted to keep us at all costs. Meanwhile, the rumors among the country people filled us with great anxiety about the fate of our Brothers; some told us that the Germans had slain two of them and had dragged off the others as hostages. After a lapse of five or six days, we were enabled to see our Brother Infirmarian, who was residing with his father at Duysbourg. He told us of the death of the Scholastic, Brother Dupiéreux, and of the gruesome vexations from which he himself had escaped.

At Brussels, in our new college, all my activity consists in efforts—alas, practically in vain—to obtain from Father Rector permission for the priests of our community to go to attend to the populace who began to flock in, or at least to place ourselves at the disposal of the public and the clergy, to afford them some spiritual help. I owe it to the honor of our priests to say that they begged Superiors to let them return to Louvain. One day, precisely that of the Belgians' "sortie," which almost brought them to Louvain again, I accompanied Father Rector thither. We had to go on foot from Tervueren to Louvain. There were a score of burnt farm houses along the roadside; to our left, cannonading, which seemed quite near, was raging.

At the college there was nothing damaged, though the house had remained several days entirely abandoned. Now it was to be occupied by Father Beaucaert, Father De Moreau and some scholastics and brothers who had taken refuge at our villa the day of the flight, but had taken possession of the college five or six days afterwards. The Germans bothered them a little, exacting two Fathers as hostages daily. A fruitless search was made to discover in the college a transmitting station of wireless telegraphy, for ours had been denounced as a house particularly dangerous, where the German telegraph messages were tampered with. This ridiculous situation took more than two weeks to pass off, during which it was forbidden for us under penalty of death to charge our batteries. Kerosene being extremely hard to get, we had to light up with candles. Two of our scholastics, Dumont and Pauwels, I think, did not quit Louvain during these evil days; they were attached to the ambulance service, and they alone, during these days, bore the responsibility of taking care of the

wounded left behind. All about them the fires were kept up as you have already heard; we had witnessed the destruction of the heart of the city but it was after our departure that most of the buildings were burnt.

Before returning to Brussels, Rev. Father Rector and I thought of taking a look over the ruins. But it was impossible, the streets were barricaded, the cannons were thundering on Mt. César, and the German authorities expelled everybody from the upper town, fearing an attack from the Belgian troops. All the exits of the city were likewise blockaded except the route to Tervueren. We were able to reach the new college in Brussels.

Rev. Father Thibaut, Provincial of Belgium offers the use of our Houses to the Minister of War.—Father Thibaut, Provincial of Belgium at the beginning of the War offered to the Minister for War the use of the Colleges and houses of Namur, Liège, Ghent, Brussels, Bruges, Mons, Tournai, Antwerp and Charleroi.

On August 10th, there were more than 1,000 soldiers in the College of Namur; 800 beds for wounded were ready in the College of Brussels, and 70 in the residence of the Provincial himself.

When the first train of wounded arrived at Brussels, 400 were carried to the Military Hospital, and 400 to the Collège St. Michel.

The house of Louvain was converted into barracks, the part of it in the rue de Paris, into a hospital. Many of the students in Philosophy left for the Army as brancardiers and many of the Fathers as chaplains; among the latter Rev. Fathers Coles, Van den Broucke, Poukens, and De Grauwe—the latter three, having been ordained on August 2nd, left on August 7th, for the Namur forts.

The College of Notre Dame, Antwerp, was transformed into a hospital with 400 beds.

On July 30th, the 22nd regiment of Belgian soldiers took possession of our College of Ste. Barbe in Liège. That morning the distribution of prizes had taken place.

Some Notes from a Letter of Father J. Rutten, Rector of Notre-Dame, Antwerp. October 18, 1914.—For two months we have been isolated from Brussels and the greater portion of the country. Two months ago some of our Fathers came to Antwerp; they accompanied the retreating army as chaplains: Father Schurmans, sitting on a gun; Father Valère Fallon riding on a horse as artillery chaplain, Father Brouwers and Father Pira. Father Brouwers and Father Charles were in the thick of the fight during the whole campaign and displayed magnificent bravery. Once as the place was getting hot the soldiers left their trenches; but Father Brouwers rushed forward and drew the soldiers back to their positions; he was mentioned in the order

of the day, and the General embraced him in front of the regiment. Father Hénusse was attached to the artillery; Father de Grauwe was with the troops in Namur.

Nine scholastics and novices have been doing ambulance work here.

Our College has sustained no damage except for the loss of a column hit by a shell. Lierre is reduced to a heap of ruins, it is another Pompeii. Our residence and church have been destroyed, and one-third of the house of retreats is in ruins. Father de Ceuster stayed at his post through the whole of the disaster—the only priest left—with a handful of citizens. No news about Father Mortier, chaplain at Lièzele fort, nor about Father Aug. De Bruyn, also chaplain of a fort; both may have followed the retreating troops. Father Serigiers replaces Father Dallemagne as Rector of the old College in Brussels, and Father Dallemagne is transferred to Xhovémont as Superior. The Arlon novitiate was transferred to Canterbury; the Tronchiennes novitiate to Parkwood Hall, Romiley, Cheshire, near Manchester in the house of retreats of the English Province.

Here the Germans are quartered in our college.

The property of our houses has been respected and if we except the scholastic, Dupiéreux, we have had no victims.

About twenty of our Fathers are still in Louvain; a German Jesuit chaplain is here with us,—and renders us all possible assistance; unfortunately he is to leave soon.

The prospects of winter spell disaster for a population without shelter, without resources, without work. Everything has been at a standstill for three months. Several of our Fathers are in England and Holland looking after the refugees. We still wear the soutane in Antwerp, but in Brussels all go about in lay dress.

Most of our Colleges have been converted into hospitals—St. Michel, Brussels; Notre-Dame, Antwerp; Tournai; St. Servais, Liège; Ghent; and Tronchiennes. We have no news from Mons and Charleroi.

The Whereabouts of Many of Our Belgian Brethren.—The important items here noted were sent to us by a correspondent from Ore Place, Hastings, England, December 14th, 1914.

Rev. Father Provincial of Belgium, on the invasion of the country made a vow to the Sacred Heart to say a number of Masses if our houses were spared. To-day only the residence of Lierre has been destroyed; all the other colleges are intact. Only day schools have opened in the larger cities, as Antwerp, Brussels, &c. There are no boarding schools open.

The Novices of the Arlon novitiate with the master of Novices have been transferred to the novitiate of the Province of Paris, situated at Canterbury, England. The

Novices of Tronchiennes are at Parkwood, in the House of Retreats for laymen, near Manchester. The Tertians remained at Tronchiennes. The Theologians are in Brussels, and some in England. The Philosophers are in the French scholasticate, Isle of Jersey, England.

Execution of Our Scholastic Mr. Dupiéreux. The details are given by Mr. Sill, S. J., an eye-witness. August 27.— A silent and anxious night followed upon a day of bloodshed. For their own security the Germans had ordered the towns-people of Louvain to leave their doors open and light up their windows. I mounted guard behind a door, together with a lay-brother. No noise in the streets but the smell of burning and the red glare over the roofs told their tale. The fire had broken out on the night of the 25th and was still ravaging the town. At dawn rain fell and stopped the conflagration. About 8 o'clock, as I was cleaning my room, a voice rang through the corridor: "Everybody at the door: in an hour the town must be evacuated." Half an hour later we took the road to Brussels.

After two hours' tramping, and getting safe through several outposts, we at last reached Tervueren. But we had rejoiced too soon: we suddenly stumbled on a number of soldiers blocking the road. They stopped us and ordered us to empty our pockets and spread the contents on the ground in the mud. We were all placed in a file, the soldiers standing in front of us and uttering insults. The officer had ordered them to keep at a distance, but no sooner did he turn his back than they rushed upon us. The officer sprang upon them revolver in hand. We were then searched. I unbuttoned my soutane at the top, thinking that much would do, but a soldier violently tore it open, tearing off all the buttons but one. As he searched me he tried to introduce a cartridge into one of my pockets; fortunately, Father P. noticed the manœuvre and warned the officer. I don't know whether the soldier was punished.

After the search was over we were all taken to a meadow lying alongside the road and told to sit down on the wet grass, whilst the soldiers mounted guard. We remained there for about an hour, and were joined by religious, priests and even nuns, as they arrived from Louvain; then we were placed in two rows along a palisade which ran across the meadow: it looked as though we were going to be shot, so we hung our rosaries round our necks, took our crucifixes in our hands and received absolution from a priest. Two individuals with sinister looking faces had somehow got mixed up with us: the two thieves were there, a fitting conclusion for a Jesuit's life. However as one of us asked the officer what was going to happen, he reassured us and told us we had nothing to fear. We were

then distributed into batches of twenty ; mine was told off behind the palisade into the other half of the meadow, and left to the care of an honest and kind soldier, who at once allowed some of us to withdraw for a minute. But as soon as the officer noticed this he rushed up with his revolver and abused the soldier in violent terms : "What did I tell you ? If anybody moves he will be shot. Is this the way you obey my orders !" The soldier grew indignant and without a word looked the officer straight in the eye. I was standing by and watched the whole scene.

After some time, I forget how long it was, we saw Mr. Dupiéreux coming towards us guarded by two soldiers, a third following with a paper in his hand. The latter asked to whom the writing belonged ; Mr. Dupiéreux declared it was his ; as the soldier asked for an interpreter, I was pointed out. But what do I see ? The Scholastic had a big cross chalked on his back ; he was holding his crucifix in his hand, and gazed at it steadily. The soldier handed me the paper and the officer said : "Look here, you will first read this paper in French, and then translate it into German. If you omit a single word, you will be shot with him." My heart was beating violently. The scholastic was condemned already ! What was I to do ? If I refused to read the paper, there would be two victims, if I read it, the scholastic would be shot at once. The drift of these notes was as follows : "The Germans have invaded Belgium with fire and sword ; that horde of barbarians laid the whole country waste. When Omar destroyed the library of Alexandria, none believed that such vandalism would ever be repeated. It was repeated in Louvain, the library was destroyed. Such is the 'Germanische Kultur' of which they boasted so much."

As I read these words, the officer stopped me : "Genug,– Ab" (that will do), and as some tried to pacify him : "Kein Wort mehr" ! (not another word !) Then the scholastic who had listened to the reading with perfect calm and self possession, asked to receive absolution. This was explained to the officer and leave was granted. After his confession, Mr. Dupiéreux rose. The officer gave the command : "Vorwärts" ! Without a moment's hesitation the scholastic stepped forward, his eyes fixed on the crucifix. At about 15 yards away from us he halted at the officer's command. Then four soldiers were summoned and placed between the victim and ourselves. The command rang out : "Legt an ! Feuer !" We heard but one report ; Mr. Dupiéreux fell on his back. A last quiver ran through his arms. Then the spectators were told to turn round ; among them was the victim's twin brother. The officer bent over the body and discharged his gun into the ear, the bullet issuing from the eye.

The officer then made me translate a proclamation: "You will come away with us on our carts. When we reach a village, two or three will be chosen to go and warn the burgomaster that he is responsible for his people's behavior. If any shot is fired from a house, the whole village will be burned, you and the inhabitants will be shot."

After this we got on the carts trying to find what place we could on planks, sacks of grain, etc. We had among us Mgr. Ladeuze, Rector of the Louvain University, and Mgr. de Becker, President of the American Seminary. As we passed through Brussels anxious crowds gathered on the boulevards wondering what all this meant. It was 8 o'clock when we were released, owing to Father Provincial's intervention.

ENGLAND. *Ore Place, Hastings. A Very Notable Ordination of Ours.*—On Sunday, August 2nd, Bishop Amigo ordained thirty-two priests at Ore Place, Hastings. All the ordinandi were Jesuits. The provinces of Paris, Lyons, England, Italy and America were represented by candidates, the French provinces having the greatest number, for Ore Place is the joint House of Studies for the Paris and Lyons provinces. Most impressive was the moment of the laying-on of hands. Fifty priests passed in a long procession into the sanctuary, where, one after the other, they touched the heads of the ordinandi.

The Mass began at eight and ended at eleven o'clock. In the chapel were the friends and parents of the new priests. His Lordship dined with the community. At two o'clock all assembled in the recreation hall, where a program of speeches and music was carried out in honor of his Lordship.

The Bishop said that he held it to be an honor that was being conferred on him to have ordained what was easily the greatest number of priests ordained at one Mass since the so-called Reformation. He felt, as well as all did, the great sorrow that clouded the day. Many of the new priests on the morrow would depart for the war. Saddest of all, some of them would have to fight and go against their fellow-men in battle. The first confessions for those on the firing line would be those of their comrades-in-arms. Ore Place loses five of its professors, who are in the ambulance corps. The Bishop offered his sympathies to the rector at the heavy blow this was to the studies. He exhorted all to put their trust in God, and then gave the episcopal blessing.

Ours As Chaplains in the Army and Navy.—The English Provincial of the Society was asked early in August to supply twelve Fathers for active service in the war. Be-

sides Father Sir William Heathcote, who has left to serve as a naval chaplain, Father Devas, of St. Wilfrid's, Preston, has been accepted for service. Father Swarbrick, of Ditton, previously at Sacred Heart, Preston, has already joined the forces. Others chosen to be among the twelve Jesuits, are Father Henry Day and Father Furnis of the Holy Name, Manchester; Father Molloy, Accrington, and Father Sandiford, Wigan.

FRANCE. *Father Terence King Writes from Ore Place, Hastings, England.*—As you all have fixed the blame of the great war on the nations therein engaged, according to the way you have read their official papers, it will upset your conclusions to learn that you are all wrong. It's the Jesuits again who are guilty. Honestly, "The Protestant Observer" has told the world that a secret pact was entered into by the Jesuits, the Kaiser and the Pope, to work for the restoration of the Temporal Power. The proof is that the German Jesuits were exempted from military service in 1890, the year of Bismarck's downfall. A German Jesuit was General when the Kaiser visited Rome. Ergo, the launching of Armageddon is the crime of the Jesuits. The wonderful success of the Emden in Indian seas, was due to information which the commander was daily supplied with, by the German Jesuits and their wireless outfits, in Bombay and Poona. The Anglican organ, "The Guardian", gives us this last proof.

The 3rd of August, 1914. Many of those who had been ordained the day before, after having said their first Mass, were off to war. I bade my brethren good-bye. One of them I've seen for the last time on this earth. He is buried on a hill-side of Rouen.

I will tell you Father Crépieux's story. He joined his regiment at Grenoble. A cheery, witty and informing letter from that city, written by himself, tells us something about his daily life. We can all imagine how different is life in a barracks from that which he lead in the Theologate. The first day so exhausted him, that he had to ask for the two following ones, to rest up. A rifle is ever so much heavier than a Pesch, and drilling six hours a day, is a deal more tiring, than two hours of dogma, plus a circle. And a make-shift mattress does make you feel the boards below the inch-deep straw. And it is most uncomfortable to know that you have to get up to mount guard at 1A.M. And all the picnic spirit is cruelly absent from the meal, when you've been carrying into the kitchen on your shoulders, sacks of potatoes and other "materia prima" for the soldiers' dinner. After a few days of this heavy labor, it was evident to Father Crépieux that he would have to give up being an "actif", as it is technically called, and apply for the post of military

chaplain or infirmarian attached to the ambulance. In both of these posts he would have more field for the ministry. On the recommendation of his Lieutenant he was appointed infirmarian. Throughout the month of September he worked away in the ambulance and hospital, following his regiment from Grenoble to Perrone. The post of infirmarian is almost as dangerous, nay, more dangerous, than that of the fighting soldier. The latter has a trench or a wood to protect him from the enemy's fire; but the former is exposed to bursting shells. One such shell wounded Father Crépieux in several places, the most dangerous being the splinter which lodged in the kidneys. He was sent to the hospital at Rouen, on the 28th of September. Here, he was a very saint for patience in terrible suffering of the body, and for resignation to God's holy will. At eleven o'clock at night, on the 4th of October, he died, just as his lips had murmured the words—"Seigneur, prenez-moi." I feel that the Lord did take him, even as he prayed it to be. On the following Wednesday, the Mass of Requiem was said in a little chapel near the hospital. A great crowd came to assist at the sad rites, for it was the first time they had ever seen a dead soldier-Jesuit. The Mass was said by one of Ours and the absolution given by the Curé of St. Godard. He also gave a short address at the end. Some passages are very touching, and are well worth my citing.

"Father Louis Crépieux of the Society of Jesus, soldier of the Ninety-ninth, is dead from wounds received on the field of battle. At all times the Society of Jesus has had her martyrs for the Faith, but few are her sons who have fallen like him. What makes his death still more sad is its following so close upon his ordination to the priesthood. His first Mass has been his viaticum prepared against the hour of death. As priest, killed by the enemy's shell in the fulfilment of his duty, as a soldier of the France he has died for, he had a double claim on our respect. Gladly, do we tender him the homage of our veneration." When the Curé had finished, the body was borne away to its grave on the hill overlooking the silver Seine.

Another newly-ordained is Father George Caillaud. He holds the rank of sergeant, and has been wounded. He was able to say only three Masses before giving up his soutane for the uniform. The first Sunday he was in camp, he was ordered by the captain to lead the men to church, and to say Mass for them. There's a ministry which none of the American Fathers, of last June's ordination, will ever have the experience of exercising. After several weeks of waiting, at Poitiers, he finally started for the front on the 30th of August. By getting up very early he was able to say his Mass, a joy that comes not every morning, for sometimes two weeks will pass

between Masses. This August morning he was not in charge of the men. A lieutenant led them to church, and was at their head when they went up to receive Holy Communion. Many a confession was heard that morning and the evening before, the men knowing that it might well be their last chance. After two days going, on foot and in train, he came one evening where he heard the cannon roaring. The French were retreating in that part of the fighting zone. After an hour's sleep that night, he was sent to be one of the outposts. Though he resisted valiantly, he could not help falling asleep. He was awakened at one o'clock in the morning by a fusillade. There was a bit of a panic. He could not, for a few minutes, hold the men together. After a while, however, his calmness told on his men, and they went to work to make up for the time lost. He took a number of prisoners. Again the men retreated through the woods, all bewildered. In the morning, he found his battalion. With them he marched all day Friday, and all day Saturday, hitting the road at 1 A. M, and going on till sundown. No Mass that Sunday. This swift and continued marching was a part of the famous retreat to the Marne. When the Marne was reached, he had to rest two days in the trenches. Then he was up again at the retreating enemy. On the 10th of September, he was hit by a bullet from a machine-gun and carried to a hospital. He has recovered, but will not take up a gun again, for he has been appointed to the ambulance as infirmarian.

Father Verny, our Professor of Church History, is in a hospital with a fragment of a shell in his entrails. The parish priest is doing all he can to have him transferred to the presbytery, where he will be able to say Mass. The doctors all say he has had a wonderful escape from death. They hope the lead will work its way to the surface of the back, whence it will be easily extracted. On the day he was wounded a bullet tore his cap to pieces.

Our Professor of Morning Dogma, unlike his fellow Professor, is not an active combatant, but an "auxiliaire" as they are called in the French army. He is in the commissariat train. There is no danger, no fatigue. He travels by night with a cargo of food-stuffs, and sleeps comfortably in a stretcher slung from the ceiling of the car. In the morning when the train arrives at the terminus he unloads the victuals, and takes on the wounded soldiers, who are destined for the hospital in the town whence he came the night before. Some mornings there is nothing to be taken on, and Father Bouvier makes for the church to say Mass.

I began with the tale of a dead soldier-priest. I will close with another, Father Demoustier. Last June, after his ad gradum examination, he left us. Then it was I saw him for the last time.

An army doctor tells the story. Cartridges had given out. The ammunition department had to be notified. The captain called for a volunteer to undertake the mission. Everyone knew it was death to go. For a minute there was no man to make answer. Only the noise of bursting shells and whistling bullets was heard around the trench, where the captain waited for a reply. That reply had been given the moment the appeal had been made, but the captain had not heard for the roar of the guns. "Captain, I'll go. What's the message?" It was Sergeant Demoustier. He left the trench and worked to the rear. He reached a road running to the ammunition depot. A bullet pierced his intestines, and a shell tore his thigh away. An artillery captain, who passed that way going to his guns, caught the signs the sergeant-priest made him. He came to the wounded soldier. The thunder of war made it impossible for him to speak and be heard, so he wrote the message on a slip of paper, and gave it to the artillery captain. One half hour afterwards, the ammunition was delivered to the trench. He was borne from the battlefield to the hospital. At one o'clock on the morning of the 4th of October, he died. A Salesian priest, soldier in the same company as Father Demoustier, tells how his men wept when they heard he was dead.

Excerpts from the Catholic Times, Liverpool. These excerpts are from the Paris correspondent of the Catholic Times. He writes: August 9th.—Owing to the law that obliges priests under forty-seven to serve in the army like the rest, our soldiers are in no danger of dying unabsolved. Every priest serving as a soldier has received the necessary permission to administer the Sacraments. The French clergy, secular and regular, is largely represented in the army. Three hundred and seventy-three Jesuits, among others, have just joined the ranks.

The government has consented to allow naval chaplains on board the battleships, whence, for some years, they have been banished. Among the Jesuits who are now on active service is an ex-naval captain, well qualified to serve his country in a double capacity.

August 28th.—The law that was issued out of hatred to the Church will result in the soldiers being brought into touch more easily, with her Sacraments. The three hundred and thirty-seven priests, belonging to the diocese of Paris carried with them each a small vial containing the Holy Oils to be used if required. Many Jesuit novices and novices of other Orders have joined the army; among the former is the well-known airman, M. Castillion de St. Victor, who entered the Jesuit novitiate at Canterbury some months ago, and who has now been sent on active service.

A Chaplain's Notes. From Father Lenoir, S. J., Military Chaplain and Litter-Bearer of the Second Division, Colonial Corps. September 20th.—Since my departure, of which I informed you by my letter, August 11th, the days and nights have been spent in almost uninterrupted apostolical labors, a thousand times more consoling than I had dared to hope they would be. The Heart of Jesus in the Sacred Host, which it is my happiness to carry constantly on my person, has blessed this ministry. Grace works wonders in our poor soldiers. Before the combat and when wounded, all, or nearly all, come back to God with sentiments of faith and contrition, which they had seemingly given up forever. Among the different posts of chaplain, that which I hold in the company of Divisional Litter-Bearers, is indeed a privileged one; it gives me the spiritual care of a whole division and of several annexed companies—more than 20,000 men—and is constantly offering occasions of giving absolutions just at the right moment. Further, I am attached to the Colonial army, the most exposed and the one needing help the most of all; my division is recruited, for the most part, from the riff-raff of the ports of Toulon, Marseilles. I cannot begin to count the thousands of absolutions and communions which I have given during the past month and a half. Even to-day, I have administered to more than 600, half of them wounded, half belonging to a regiment which has been under fire. Since August 22nd, we have been face to face with the enemy almost day and night; and during all this time, scarcely ten men have refused to go to confession. How good our Lord is! I hope with all my heart that this is more than a transitory grace, and so that the survivors will preserve this renewal of true Catholic spirit.

Each day ushers in scenes and emotions which will never be forgotten, for example, masses in open-air, exposed to the fire of German cannon, absolution in the darkness of night marches, or in public, during the heat of the firing, among the corpses disembowled by the shells, communions in barns, in smouldering ruins, in the ditches en route! The grace and love of our Lord is being showered down on us profusely, and in extraordinary circumstances, so that I almost believe I am dreaming. How I thank the Society which prepared me for this mission!

Of course, this work is necessarily accompanied with fatigue: the night is spent in gathering up the wounded, and the day in visiting them and the bivouacs; the night too, is sometimes spent in long marches, the day in service on the battlefield.

The few and intermittent hours of sleep that we can snatch, always with straw for our beds, are not sufficient to renew our strength. Stocking up provisions is hard and especially hard in these regions so completely ravaged by

fire. But my privations are nothing compared to those of our poor foot-soldiers, who are obliged to remain motionless for whole days and nights in the trenches, exposed to the rain. That is the worst of all. I cannot think without shuddering of what some of Ours, unaccustomed as they are, have to undergo in enduring such mental and physical suffering. They especially ought to have our prayers.

Our Lord has already more than once preserved me from making a false step: at the battle of the Meuse, while I was crossing a field of wounded Germans (Catholics for the most part) a patrol of Prussians fired on me from a distance of 100 metres. Of the six bullets only one touched me, and that merely grazed my cassock and made a scratch on my right arm which I could hardly feel. At the battle of the Marne, while picking up some wounded Frenchmen, I was taken by the Uhlans, imprisoned, but was not ill-treated. At the end of six days, when they were on the point of taking me to Germany, I managed to escape.

Another Letter of Father Lenoir. November 17, 1914.— The Colonial Corps is fighting in about the center of the front line, N. W. of St. Menehould on the left bank of the Aisne. Facing us the army of the Prince of Wurtemberg have been clinging on to the summit since the middle of September. For fifteen days we tried in vain to break through their lines. But since in the face of such entrenchments the attacking party has to stand all the disadvantages, we decided to entrench ourselves also. Our first trenches were but temporory; but later real classic ones were dug, and dug deeper than the former ones. They have lobbies, underground passages and rooms. Behind the fortifications the place is strengthened against night attacks by a net work of iron wires and stakes and big manholes. Except for our currents of electricity the times of Cæsar are relived again; and it is not the least surprising thing of this extraordinary war to live over again the "Commentaries" on the same ground where the most celebrated battles took place, and with exactly the same tactics.

Our underground rooms are fitted up with straw and covered by boards, branches and sheet iron; there are convenient seats, playing cards etc.; and some of the more energetic men have either brought or manufactured some stoves. Really we are not so badly off and the majority prefer life in the trenches to living in the barracks. The men are in excellent spirits. One of the regiments of my division issued ten days ago a daily "polycopie" paper. This daily journal is called the "Petit Colonial" and is distributed among the various regiments. It has two pages, one of official news, the other full of jokes, take-offs on the men and various happenings; they are put in the

form of "information," fables, puns etc. It is a happy distraction for the men. I would like to have sent you a copy, but a circulation of the Petit Colonial is strictly forbidden outside the army. After the war I'll show you the entire collection.

As for myself, because of my official title, I am inseparable from the division litter-bearers. Instead of living trench-life I am obliged to take up my abode in the ruined houses a little behind the front line; but I am always in touch with the men, ready day and night to give them their Eucharistic God. The Colonials are so ingenious and skilled that in three days they can repair almost fully a dwelling demolished by the shells of the enemy. We can keep our straw under cover for the night in these dwellings, while during the day we can warm ourselves there, write letters on convenient tables, and thanks to the tramloads of supplies, satisfy our hunger. This is really practising strict poverty and enduring privations when compared with the shocking prodigality in which certain groups of the army are living; but compared with the incessant sufferings endured by the army in the North for one full month our life is almost luxurious and for my part I am quite ashamed of it.

There is hardly any danger for us here. Even 100 metres from the enemy's trenches our entrenched soldiers have nothing to fear if they are at all prudent. The bullets cannot reach them unless they leave the trenches, and the relieving is done at night by creeping along to avoid any risk. As for the shells which shower down almost unceasingly they do no harm except of course when they explode in the trenches. Then it is real butchery! The other day when a shell fell thus, eight men were killed. We found later two bodies entire, three heads, some strips of flesh hanging on a tree at some distance, and chunks of bodies here and there. The aeroplanes have proved the most dangerous because of the bombs which they drop, and especially because of the way they could formerly detect the location of our batteries. But now by bitter experience our artillery have gradually become expert in the art of hiding their artillery pieces from the view of aeroplanes. One of the common ways is to cover the pieces with branches of trees, or to surround them with young trees brought from neighboring woods.

With my present limitations and disadvantages you can imagine my difficulties. Until a short time ago I could gather up the wounded day and night, assemble the men for our impressive services, make the divisions, give absolutions and distribute communion at all hours. Now the great majority of the soldiers live underground, and it is almost impossible to meet them. I have permission to visit only certain trenches. It is next to impossible to

assemble the men outside the trenches for fear of exposing their lives. Thus one day some hundreds of men assisting at mass attracted the attention of an aeroplane, and immediately shells began to be showered down! Happily the mass was just ended and the crowd about dispersed; otherwise the chaplain would have had to shoulder a heavy responsibility. Only last week some of the Colonials had left the trenches to take their soup more at ease in a neighboring barn. At once two "marmites" fell and the barn was in flames before all could get out. I gathered up ten dead, twenty-nine wounded, not counting about twenty burned bodies which it was impossible to remove from the ruins. Under such conditions one must almost give up hope of holding religious services. I have no more open air masses, no more six or seven hundred of communions, where all those assisting as well as the priest wept with emotion as was the case last month. On the feast of All Saints and on All Souls Day, however, I was authorized to try and hold services. In two different places on each of those days I said mass, heard confessions, and gave several hundred communions without being troubled by shells; but during the week I must be satisfied with having mass in my garret.

Another difficulty is that after three months of war the men seem less susceptible to grace; they have familiarized themselves with death, and seem to feel no more need of God; but in spite of all that, consolations are frequent; the Holy Eucharist works marvels in souls. Recently, I distributed our Lord to a considerable number of the cavalry. . . . It was the second communion and these prodigals were teeming with joy. Some days after one of the sub-officers hailed me thus: "Father, our detachment is completely changed; since we went to communion we don't quarrel as before, all are kind to one another; it is a real transformation." Then again, a few evenings ago a poor little fellow of the artillery, a young man, came to me and fell weeping into my arms. "Father I want to go to confession and communion; when those shells explode beside me I'm afraid," he sobbed. I gave him communion for three successive days, but then he was changed to another locality and I lost sight of him. One day, however, I came across him; he ran up to me: "I'm not afraid anymore" he said, "the 'marmites' fall around me and I laugh at them." Then he asked me again for the little Host which gives such courage and confidence.

The wounded too are very edifying. Many, many of them beg us to dress their wounds as soon as possible, so that they may return to the fight. Many of them stint themselves in their food and drink, so that there may be enough for their comrades. One Lieutenant, who was mortally wounded and realized that death was soon to take

him, said: "Is my regiment advancing? Ah! then I am consoled and can die happy." He died in admirable sentiments of faith, resignation and piety, having returned to God after an absence of ten years. Another soldier mortally wounded, scrawled a good-bye to his wife, and ended thus: "Above all, raise our little George in a christian manner." I had taught a certain soldier, who trembled like a leaf at passing bullets, the invocation "Sacred Heart of Jesus I have confidence in Thee." When I saw him later, he said "It is wonderful, your little prayer. At each whizzing bullet I say quickly—'Sacred Heart of Jesus I have confidence in Thee'—and it is ended. I don't tremble anymore." One day, I was notified that ten kilometres away, a corporal had fallen and was calling for a priest. Happily, we had two chaplains in our section of the battlefield. I started out on my horse and galloped to the woods where the poor little man was lying, sufferring in terrible agony. The lower portion of his face, from below the eyes to his neck, was hacked off by a bursting shell, leaving a gaping wound of flesh, blood and broken bone. It was a miracle that he still lived. I gave him absolution and Extreme Unction. Unable to speak, he resorted to the same means by which he had signified his desire to have a priest, viz., he took a piece of dirty paper and scrawled his last desires. He wanted to receive holy communion . . . and I had It on my person. But how was I to introduce anything at all into that chaos? I had to give up hope. He scrawled some messages for his mother and for his confessor. Then, as the surrounding wounded were being hastily gathered up, he wrote the following: "I am the most mortally wounded so let them take my comrades first; when they are all safe, and if there is yet time, remember that I am here."

Thanks to my horse, I was able last week to go down to St. Menehould to visit Father Decisier and Father de Jenlis, both of whom are chaplains to the second corps; at present, they are over-worked in the hospitals of the town. Father Bergy was there too, a simple soldier-infirmarian; he has charge of caring for the medicine supplies, and thanks to his "savoir faire" he is considered one of the most important authorities in the second corps. The four of us passed a happy hour, very consoling indeed—an hour of the life of the Society; and I assure you gaiety was not lacking in our improvised picnic in that cafè which Father Bergy uses as a store. From time to time I see Father Decoster from Lille, who is serving as a voluntary chaplain to the colonial corps. Except ourselves and Father Dèry of Toulouse there are no more Jesuits in the colonials. Father Dèry's regiment is the Seventh, and, unhappily, is not in my division, so that, as yet, I have only been able to meet him twice.

GERMANY. *Extracts from "Aus der Provinz." Valkenburg.*—On August 2nd, ninty-seven of the community left. Those who belonged to the last reserves (Landsturm), returned on August 3rd. The remainder reported at Cologne. They were told to present themselves to the district commander there with the result that only a few were mustered in. The others returned to Valkenburg to await futher instructions.

Meantime the entire Theologians' wing was fitted out as a hospital to accommodate 100 wounded. However, none came, because the theatre of war moved farther and farther away. In the meantime there was great fear for the college itself. For twelve days prayers were continally offered up to the Blessed Sacrament, and finally the danger was averted by the further advance of the German troops.

On the 6th of August ordinations were held for the second time. First Mass was celebrated on August 7th, but the solemnity, like that of the Jubilee, was lacking because of the war scare.

Two days later the first detachment joined the Hospital Corps.

Classes in Philosophy and Theology opened on September 1st.

On September 3rd, a telegram came calling for thirty-five for the Hospital Corps. Ten of the scholastic fathers, four theologians, nineteen philosophers, and two novices, set out on September 5th, for Coblenz. This group returned again on September 16th, not having seen active service, but with orders to hold themselves in readiness for instant call. A course of instruction for the care of sick and wounded was instituted.

Feldkirch.—A large number of students have made application for entrance. The parents consider it a great advantage to be able to send their children here, particularly because the schools in Austria will not open before January at the earliest. At the present writing there are 400 pupils in the college. The State Gymnasium has been converted into a hospital and the classes are being held in different buildings throughout the city. The classes in mechanical drawing are being held here at Stella Matutina.

The effect of the war is felt most at the Villa and House of of Retreats, both of which, in accordance with an agreement with the Goverment, have been converted into hospitals.

On the night of the 16th of September, the first of the wounded were brought from Lemberg. Of these forty-six were located at Garina, the Villa, and at the House of Retreats. These men had seen six weeks of service with never a bed to sleep in. Their clothes were stiff with mud, blood, &c. These men had been brought from Lemberg via Budapest, Villach, Innsbruck to Feldkirch. The journey took four days and was made in wretched wagons containing only straw. As the men were not dangerously wounded,

they soon recovered under the care received at the hospital and those belonging to the Landsturm returned to their homes. The diversity of language among the soldiers is very great and the students render very efficient service as interpreters. Fourteen of our former students had fallen in battle at the present writing.

Heerenberg, Holland. Novitiate.—On the 6th of August all the novices, fifty-three in number, were transferred to Emmerich (Germany). On the 10th, they were summoned to appear at Wesel. The Master of Novices had already sent seven, who were not of age for military service, back to their homes. Two of the others had already done their term of service in the army and are now on the field. From the remainder seven were detailed for the infantry and two for the artillery. Fifteen of the brothers have already gone and the rest are awaiting summons.

The reason for the transfer of the novices temporarily to Emmerich, which is on German territory was as follows: The Novitiate lies directly on the boundary between Holland and Germany. A bridge crosses the Wildt Canal at this point. When war was declared this bridge was barricaded at both ends by Dutch and German soldiers, because there seemed to be danger of war between the two. Hence our dilemma. In case of war we would be made prisoners by the Dutch, at the same time the Germans would reproach us for not having returned at once to German territory. Hence the transfer. When there was no longer danger of war we returned to the novitiate again, although we were obliged to surrender part of the house to the soldiers who were stationed as guards at the Holland end of the bridge. Things are running very much as usual now.

Retreats for Recruits.—It was thought that the declaration of war would put an end to the course of retreats usually held during the Summer months in Münster, and the House of Retreats was made ready to serve as a hospital. Meantime notices were sent out that a retreat would begin on August 15th. Much to our surprise the summons was answered by sixty-six men of all classes who wished thus to prepare themselves before going to the front. From that time till the present writing, October 2nd, the number increased to such an extent that it was necessary to run parallel courses for which the Cathedral College, Workingmen's house and Seminary were called into requisition. One retreat was followed by 236 men. There was no class distinction. A student who arrived somewhat late was told that there was no more room. He replied, "I fancy you can find a little straw somewhere for a bed, and that will more than suffice. I shall not have even that in the field."

From August 15th to October 2nd the total retreatants was 2,306.

Ours in the Army.—The number of those of Ours with the army is not definitely given. There are many of the Fathers acting as field and hospital chaplains; some in the hospital corps; scholastics not in Orders, in the line; those in Orders, in the hospital corps. The Brothers are variously distributed, some of them in the line, others with the commissary department in the capacity of cooks, &c.

OTHER VARIA.

AUSTRALIA. *St. Ignatius' College, Riverview, Sydney.*—The war has caused intense excitement in Australia and aroused great enthusiam for the common cause. No less than thirty "old boys" of Riverview have been accepted for active service with the Australian Expeditionary force, which total will be much larger before long, as new names are being forwarded almost daily. A special honor shield is being erected in a prominent place in the college inscribed with their names. Nearly all the government pubblic schools, Riverview included, are doing their share in aid of the patriotic fund. All the subscriptions for the annual sports were voted unanimously by the boys to go towards that fund, instead of being spent in buying the usual prizes.

Rev. Father Hearne, S. J., Superior of the Church of St. Ignatius, Richmond, Melbourne, has volunteered and been accepted as a chaplain to the troops going to the front. His place is being taken at Richmond by Rev. W. Lockington, S. J., until now, Minister at Xavier College, Kew.

New Novitiate.—The Novitiate for the Australian Mission has just been opened at Loyola, N. Sidney. It is at present under the direction of Father P. Tighe, S. J., who recently arrived from Ireland, and will shortly be taken over by Rev. G. Byrne, S. J., who is on his way from the old country.

The Retreats for laymen under the direction of Father R. Murphy, S. J., will go on as before. They are steadily growing in popularity and all available space is occupied for each retreat which takes place nearly every week.

The New Buildings.—The additions to the buildings at our Day School at N. Sydney are progressing rapidly. The steadily increasing number of pupils at St. Aloysius' College necessitated the provision of more space and the new building will include class rooms, community rooms, and a large hall for academies.

AUSTRIA. *Innsbruck.*—The theological faculty is under the circumstances very well attended this year and lectures proceed as usual. There are nearly 300 students in all. About 200 are lodged in the Canisianum, as the new convictus is named. There are very few convictors from Germany; most of the other nationalities are well repre-

sented. One wing of the convictus is used as a hospital, in which at times as many as 200 wounded soldiers have been quartered. About 100 more are cared for in the college among Ours. Ours too, have been given charge of a lazaret of about 100 wounded. The Austrian Red Cross is serving in the convictus.

The volunteers for nursing the wounded were so numerour in Austria that Ours, in spite of earnest efforts on the part of Superiors, did not receive as large a share of this consoling work as they could have wished. According to the revised military ordinances of 1912, Catholic priests and Catholic students of theology are entirely exempt from military service. They are liable to be requisitioned for hospital work; no requisition, however, has been made up to the present writing (October 15, 1914.)

It was expected that the scholastics from the Galician province would come to Innsbruck. Everything was ready for them when word was received that they had changed their houses of retreats into houses of studies temporarily. Up to about November 1st, there was no loss of life to any member of the Galician province, although the Russians had taken possession of some of the houses. At that date not much material damage had been done to our property

A number of lay-brothers of the Austrian province are in the ranks, one of whom has been killed.

The spiritual needs of the Austrian army are splendidly looked after. There are over 1,100 priests acting as chaplains in the field. Besides, every large convoy of wounded is supplied with priests, who are conversant with the numerous languages spoken by the subjects of Francis Joseph. Every evening devotions for peace, and of intercession for the army, are held in all the churches, closing invariably with the Kaiser Hymn. The temper of the people is confidence itself.

Earthquakes in Innsbruck.—On October 29th a distinct earthquake shock was felt in Innsbruck. Again on the 30th of November a much stronger shock was felt at 8.45 P. M., followed by a third at 9.30. Five additional slight shocks were experienced during the two subsequent days. Fortunately no damage was done, but the populace was a good deal frightened, on the evening of November 30th, especially. It was recalled that a fairly strong shock had accurred about a month after the Messina catastrophe. The geologists and geographers among your readers may see some significance in the fact that Innsbruck is in the heart of the Alps, and that the Apennines are geologically a continuation of the Alps, the pass of division being arbitrarily chosen. Innsbruck has had its share of earthquakes in its history. Let us hope and pray that no catastrophe is impending.

BALTIMORE. *St. Ignatius' Church Sodality Triduum and Reception.*—The recent Sodality Triduum given by Father James I. Moakley, S. J., was very successful. The church was well filled each evening; on Tuesday evening, the night of the Sodality Reception, nearly every seat was taken. The number of men in attendance was both inspiring and edifying. Sixty new members were received as sodalists; of this number twenty-nine were women and thirty-one men. Many other postulants will be received later in the year. Everyone was delighted with Father Moakley's thoughtful and instructive sermons.

BUFFALO. *Canisius' College. New Courses Introduced.*—Elementary law, one hour a week for about thirty weeks. Lecturer, Judge George A. Lewis, a convert to the Church, a lawyer of standing and a former judge of the lower court. Pedagogy: Lecturers, Father Maeckel, Father Richards and Mr. Miller. Two years. Both of these courses are elective, the former open to Seniors only; the latter to both Juniors and Seniors.

The Scientific Course introduced last year and leading to the degree of B. S., has met with a fair degree of success. In this course there are this year, two Juniors, seven Sophomores and eight Freshmen, besides three special students in the pre-medical course. The work is of a serious and thorough nature.

CALIFORNIA PROVINCE. *St. Vincent's College.*—At our opening in 1911 we had eighty boys, last year we numbered 107, now, October, 1914, 149.

We expect to provide better accomodations in our structure which must be erected by next September. We have procured ten acres for this purpose in Hollywood, a district of Los Angeles, twelve miles away from our present quarters in Highland Park.

On August 13th, Bishop Conaty handed over the beautiful Hollywood Parish of the Blessed Sacrament to the Fathers of the Society and appointed one of the diocesan clergy to take charge of our St. Ignatius' parish, which for the past three years we had striven to build up.

At the college, which we now call St. Vincent's, are six priests, five scholastics and two brothers. In the new parish are two priests and two brothers.—We have two fathers and one brother, exiles from the Mexican Province.

Spokane. New Scholasticate.—The province is erecting a large new scholasticate about seven miles from here. It should be completed by next fall, and the intention is to open it with a large class of first year philosophy. The building will cost from $300,000 to $400,000.

CEYLON. *The Mission. Bishop's House, Galle, Ceylon, November 10, 1914.*

Dear Rev. Father Editor:

As usual about this time of the year I send you some of our Ecclesiastical returns for 1913-14:

Baptisms, 1,215: adults (protestants, 18, heathens, 469); children (of Catholic parents, 366, non-Catholics, 362.) Confessions, 53,164; Communions, 169,268; Confirmations, 259; Marriages, 126; Number of Catholics, 13,535; Schools, 40; Pupils, 4,330, boys, 2,799; girls, 1,531, (of whom 1,247 are Catholics.)

From these figures you will gather that all our undertakings have been steadily carried on. The number of our missionaries has not been increased. One had to return invalided to Belgium, another went to make his tertianship. Two others came from Belgium, but one of them who was to be our Science teacher at St. Aloysius' College, Galle, had to be relieved of his work within six weeks. Two scholastics will shortly have to proceed to India for their theology, so that the college staff will be rather weakened, and it is not an easy thing to get capable, certificated lay teachers.

For the rest, last year has been a very uneventful one. Our dear Bishop has been ailing more or less most of the time, and the doctors have just ordered him to go to Egypt for a few months. But in the present state of affairs, there can be no question of going there. So the Bishop has decided to go to Ranchi, India, where we have a house and where the climate is dry and bracing. We hope that after a few months, he will return with renewed strength. His Lordship has been much affected by the very sad news which has reached us constantly from poor dear Belgium for the last four months. In the beginning of that period we celebrated with all possible solemnity the festivities of the first centenary of the restored Society, but our hearts were sad as the telegrams informed us of the invasion of Belgium by the Germans. Since then, no good news ever reached us, and Belgium has been devastated by war.

For our Galle mission which was mainly supported by alms contributed by our friends in Belgium, the war will have very sad effects, as for years we cannot expect help either in the way of men or of money. Now is the time to lift our hearts to God. Sursum corda! Deus providebit!

I doubt much whether you will receive any news from Belgium for the WOODSTOCK LETTERS. We ourselves got only half-a-dozen letters from our Fathers in Belgium, and they all point out the difficulty of communication.

At that time also, Father Aug. Petit was acting as Provincial for the portion of Belgium not under the rule of the Germans. No communication was possible with the Provincial, Father Thibaut, who was supposed to be in Brus-

sels. Wherever the Germans are Ours had to put on civilian clothes. The whole community of Alost had tramped during the night to Ghent about the end of September, all dressed as workmen or peasants. Each one of Ours at Ghent was also supplied with a secular dress to be used as soon as the Prussians should enter Ghent.

My informer had no news from other houses, as communications were quite cut off.

J. Coreman, S. J.

ENGLAND. *Solar Eclipse of August 21, 1914, and Father A. Cortie's Reports.*—Most of the astronomical expeditions arranged to study the solar eclipse of August 21st last, were either unable to organize or to reach the positions assigned them because of the war. According to the New York *Evening Post*, from only two points have reports of successful observations been received. Results of value have been reported by the Rev. Aloysius Cortie, S. J. of Stonyhurst College, who was commissioned to observe the eclipse at Hernoesand, Sweden, by the Royal Astronomical Society.

A Flemish Newspaper for the Belgian Refugees in England.—Father Bernard Vaughan has undertaken the task of issuing a Flemish newspaper for the refugees in England. At present *De Stem België* (The Voice of Belgium) is issued once a week, but Father Vaughan hopes soon to make it a semi-weekly. "I can conceive of no better means of keeping up the courage and spirits of our unfortunate guests from Belgium," writes Father Vaughan, "than the circulation among them of a paper which will appeal to their domestic, social, patriotic and religious instincts." It is said that there are in London alone nearly seventy thousand Belgians who neither speak nor understand English. A paper in their own language will be a great boon to the refugees, although if it contains as little real news from the Continent as the London *Times*, for example, it will not be particularly enlightening.

IRELAND. *A Memorable Jubilee.*—On December 16th, Father James Daly celebrated the Golden Jubilee of his entrance into the Society. Coming to Clongowes twenty-eight years ago he marked his appointment as Prefect of Studies by at once placing his old Alma Mater at the top of the Intermediate Examination list, a position, which, thanks to his never wearying efforts and extraordinary spirit of enthusiasm for work, imparted to both Masters and boys, it has held ever since.

Few men have been able to combine a truly Spartan spirit of discipline with such kindliness of manner and genuine affection for those under his care, and it speaks volumes for his devoted self-sacrifice that, in spite of fifty years of hard work as a Jesuit, he has once again this year

placed Clongowes ahead of all the other Irish Colleges, with a formidable list of medals, exhibitions and prizes.

Generations of successful men owe a debt of gratitude to Father Daly for his efforts to equip them well to face the battle of life, and the Irish Province will not easily forget what he has done for her and the whole Society. Ad multos annos!

Mission Staff.—A gratifying feature of recent years has been the growing success and popularity of the little mission band. Our Fathers are largely in demand for missions and parochial retreats all over the country, for as one distinguished Bishop put it: "Your Fathers give more solid instructions to the people than any other religious body, and the fruit of your work is always more lasting. If it were in my power, I would have no others in my diocese, were it only for the fact that you Jesuits do not confuse the consciences of the people".

The War.—Three Fathers from the Irish Province, Father Gwynn, Henry Gill and Page, are now at the front with the troops. They have already been able to do an immense amount of good among our Catholic soldiers, nearly all of whom hail from the Green Isle.

Jamaica. *Kingston. St. George's College.*—The exact number on our books on October 10th, was 106. It must be borne in mind, however, that our school year begins in January, and that at this time, when we are within a few months of the close of school, the number is, as a rule, less than at any other period of the year, owing to the weeding-out process that is constantly going on, as well as to withdrawals for other reasons.

For the sake of comparison with our Colleges in the States, it would be better to take our number as it stood on February 1st. On that date we had 119 boys. Up to the present, i. e. October 30th, there have been registered since January 19th, our opening day, 137 boys, which number is two less than the corresponding period of the previous year. We have just entered into our new bulding, and with its attractive appearence and up-to-date equipment we have every reason to expect the coming year a large increase of scholars.

Missouri Province. *Chicago. The Golden Jubilee of Holy Family School.*—The Golden Jubilee of Holy Family School was celebrated November 24, 1913. The occasion was one to be long remembered. The time-honored school hall looked like it did in the glorious past of twenty and thirty years ago, when it held within its walls as large and as appreciative an audience as one could wish to address. Every feature of the evening's program was a distinct success.

The music by the College Orchestra, the singing by the Alumnæ and Young Ladies' Sodality Choral Societies, the

Jesuit Choristers and the altos and sopranos of the boys and tenors and basses of the men, the addresses of the speakers, and lastly the splendid acting of our old-time dramatic talent, all made up an entertainment that will not soon be forgotten by those who came from far and near for an evening with the past and friends of the past in Holy Family School.

Save the closing address by the Rev. Father Mathery, the speeches of the evening were all made by old-time pupils of our parish schools. Dr. Murphy splendidly sustained his reputation as one of the prize orators of St. Ignatius College in an eloquent address that called forth frequent hearty applause. Fathers Leahy and McGeary were singularly happy in their reminiscences of school days, bringing back the recollectiones of many a gray-haired listener in the audience to the time when the genial countenance of tireless Father O'Neill, and the alert form of Brother O'Neill watched over the destinies of our boys and girls of the past. They received many an eloquent tribute of praise that found a responsive echo in the hearts of the audience. Mr. Joseph Connell held the assemblage spellbound with his forcible and practical address on the duty of every former pupil of our school and the debt of gratitude that is due to the memory of the zealous priest and devoted brother who made the old school what it was.

Miss Margaret Shannon. as the representative of the women, told in well-chosen language how the girls of the past in each varied calling of life have been an honor and credit to their alma mater.

Rev. Father Rector of Loyola University fittingly closed the program of speeches by reminding the audience of our congregation's good fortune in having the Sisters of Charity teaching our children and doing it so well that their work and presence among us is a veritable blessing. He was confident that it was a fact which the parish most gratefully appreciated.

Golden Jubilee of Father Constantine J. Lagae.—Father Lagae was born on January 12, 1841, in the city of Roulers, West Flanders, Belgium. He attended the small seminary at Roulers for six pears. Having finished the class of rhetoric, he applied for admission to the Society of Jesus in Belgium, with the intention of joining the Missouri Province. He was admitted and on September 27, 1864, he began his novitiate in Tronchiennes, West Flanders, Belgium. In June, 1865, Rev. P. J. DeSmet, S. J., Indian missionary among the Rocky mountains, came to Belgium, England and Ireland to enroll young missionaries for the conversion of the Indians. He succeeded in gathering about twenty young men for the missions, our Jubilarian, Rev. C. J. Lagae, S. J., being among the number.

In the middle of July, 1865, Rev. P. J. DeSmet with his band of young missionaries left Belgium and arrived in New York toward the end of the same month. The young missionaries were sent to St. Stanislaus' Seminary, Florissant, Mo., in the beginning of August. Mr. C. J. Lagae, S. J., remained in the novitiate of St. Stanislaus for three years, where he reviewed the classics. From Florissant, Mo., he went to St. Xavier College, Cincinnati, Ohio, and remained there teaching the humanities for two years. In the year 1870 he went to Woodstock College, Woodstock, Md., to study philosophy and theology for seven consecutive years. He was raised to the priesthood in Woodstock College by the Most Rev. James Roosevelt Bayley, Archbishop of Baltimore, Md., on April 21, 1876. From this time he occupied different positions. He taught the classics for three years, both in St. Louis University, Missouri, and in St. Xavier College, Cincinnati, Ohio. After his teaching in various colleges he was sent on the missions with Rev. Fathers Damen and Coghlan, and remained with them for five years, when he was chosen to be assistant pastor in Holy Family Church, Chicago. He remained in this office from 1885 till 1895. On August 15, 1895, he was removed to Omaha, Neb., where he was made pastor of the Holy Family Church, and officiated there for one year and a half. From Omaha he was sent to take charge of St. Charles Borromeo Church, St. Charles, Mo., at which post of duty he was stationed fourteen years and a half. On June 28, 1911, he was transferred again to the Holy Family Church, Chicago, where on September 27, 1914, he celebrated the golden jubilee of his religious life in the Society.

Father Assmann Vindicated.—Some months ago the secular press published a Berlin cablegram stating that a warrant had been issued by the German Department of Justice for the arrest of the Rev. John Assmann, S. J., a well-known missionary, then sojourning in this country. Father Assmann had insulted the Emperor, it was said, by sending to Germany a post card on which he had pasted a caricature cut from an American weekly. The card was made doubly offensive by an insulting sentence which Father Assmann was accused of having written in Latin on the border of the caricature. Father Assmann was quite willing to return to Germany for trial, but in the interval the real sender of the offending post card confessed his guilt. The affidavit containing his confession is now in the possession of the German Consul in Chicago, and a certified copy has been forwarded to the agent of the Government in St. Louis. As a result the warrant against Father Assmann has been revoked.—*America, October 13, 1914.*

St. Louis. New Home for the Queen's Work.—The Queen's Work, before the close of its first year, found that it had outgrown its old quarters in St. Louis University.

In consequence, a house was purchased to be used exclusively as a home for the magazine and its staff.

The new home is located on the corner of Russell and Compton Avenues, in one of the choicest residence sections of the city. The property embraces about two acres of finely plotted lawn, a fifteen room house of modern construction, with a newly built garage, which will be used for storage and mailing.

The purchase of a separate home to house the new Magazine was practically made imperative by the rapid growth of The Queen's Work. It is not too much to say that it has surpassed the most sanguine hopes of its inaugurators. Because the Magazine met a definite need and met it effectively, Sodalists throughout the country have welcomed it with enthusiasm. The number of subscribers has been tripled since the appearance of the first issue, and the growth, in spite of the fact that no agents have been employed, has continued and is continuing steadily.

In addition it is gratifying to note that the Sodality magazine has not been without marked effect on the life of the Sodality in America. From the beginning, it was the policy of the Magazine to arouse interest in the activities proper to the Sodality. Reports constantly coming in show that in this it has been highly successful, and that a new era of Sodality energy and vitality is undoubtedly begun.

Provincial Congregation.—The Provincial Congregation was held at St. Mary's College, St. Mary's, Kansas, December 29th to January 1st. It was the first time in the history of the Province that a Provincial Congregation was held outside of St. Louis. Fathers Grimmelsman and Magevney were chosen electors.

University Extension Lectures.—During the present semester, a course of extension lectures open to the general public was begun at the University. The appreciation manifested from the first night surpassed the sanguine hopes of its promoters. The general topic of the course is English Literature, a topic chosen because of its wide appeal and its pertinence to our age of extensive reading. The individual lectures embrace such themes as the general nature and scope of literature, the novel, the essay, poetry and the drama, with special lectures on Shakespeare, the morality of literature and methods of English study.

Though at the time of writing only three lectures have been given, the success of the course is definitely assured. On each evening, the hall was filled, and though no requirements regarding previous studies were made, the audience was of such a character as to make the lecturer feel that he was addressing persons of education and culture. The fee fixed for the course was sufficient to defray the incidental expenses, though not high enough to exclude

those to whom such a course would come as something of a luxury.

Such a course seems to have met a definite need; for many persons, men and women, Catholic and non-Catholic, are glad of an opportunity to hear lectures in which literature is treated from the standpoint of Christian morality. The course too, enables many persons who have not the opportunity for extensive reading or study to come into touch with books and authors; while it is a means of directing the reading of others whose energies in the midst of such a wealth of dubious literature, are likely to be squandered.

The effort is to make the lectures, popular in tone and intelligibile to the man and woman who take a normal interest in books. The lecturers are Professors attached to the University.

NEW ORLEANS PROVINCE. *Sodality Directors' Congress, Spring Hill, Ala. The following is taken from the report of of the Congress.*—On May 28th, Rev. Father Provincial addressed a circular letter to the various colleges and residences of the province announcing that in keeping with the wishes of Very Rev. Father General and in order to promote the interests of the Sodality of the Blessed Virgin, a Congress of Sodality Directors would assemble at Spring Hill College on July 15.

Father Provincial's letter was as follows:

New Orleans, May 28, 1914.

Reverend and Dear Father,

P. C.

Very Rev. Father General has on more than one occasion expressed the wish that a Congress of Sodality Directors convene in order to promote the interests of the Sodality of the Blessed Virgin.

In a meeting of the Provincials held in New York, April 23, 1913, it was decided that, before calling a National, a Provincial Congress should first meet in each of the American Provinces.

The matter having been considered in a Provincial Consultation, the following points were agreed upon:

1. The Congress of Sodality Directors will assemble at Spring Hill College, Ala., on Wednesday, July 15th.

2. The preliminary details of the Congress will be arranged by a committee consisting of Rev. Father Edward Cummings, as chairman, Father Francis X. Finegan, as secretary, and Father William Salentin, as assistant secretary.

3. As a preparation for the Congress, please call together your Consultors, the Prefects of College and Parish Sodalities, the Spiritual Father and all the Fathers interested and experienced in Sodality work. In this meeting consider and discuss the various means which may be em-

ployed to promote the Sodality in our Colleges and Parishes.

Enclosed you will find a paper containing a number of topics for discussion.

The results of this preliminary meeting should be sent to the Rev. F. X. Finegan, College of the Immaculate Conception, New Orleans, La., not later than July 1st.

The Rev. Secretary will in due time notify the Fathers who are to assist at the Congress of Sodality Directors and those appointed to prepare short papers on Sodality subjects to be read and discussed at the sessions of the Congress.

I feel confident that all will gladly co-operate in this work undertaken in honor of Our Lady.

Recommending myself to your Reverence's HH. SS. and prayers, I am,

Your Reverence's servant in Christ,

M. Moynihan, S. J.

Topics for discussion at the preliminary meetings: 1. The Sodality Rules for 1910. 2. The Development of the Sodality. 3. The Recruiting of Sodalists. 4. How to support and spread *The Queen's Work*, the new Sodality Magazine. 5. The Monthly General Communion. 6. The Sodality and Good Works (Sodality Sections.) 7. The Sodality Meetings. 8. The Sodality Manual. 9. The Sodality Medal. 10. The Sodality Register. 11. Common Celebration in Cities by all Sodalities of Our Lady, e. g., on December 8th or August 15th.

All the reports of the colleges were received before the opening of the Congress and were carefully studied and summarized. A general report of the results was then drawn up by the secretary to be read at the Congress. The Committee on Arrangements also acted as a Committee on Resolutions.

Galveston. St. Mary's University. Refugees from Mexico.—The first of our brother Jesuits whom we harbored from constitutionalist persecution were Father Habig of Mexico College and Mr. Biccardi, a scholastic of the Province of Naples. Both sailed from Vera Cruz and arrived August 18th. Father Habig remains with us and makes himself useful in various ways. A few days after his arrival his companion left for Las Vegas, N. M.

Fathers Louvet and Maza came on September 20th through Laredo. After staying a few days with us the former went to Grand Coteau College, La., where he will be able to work in the ministry amongst the French-speaking people of the prairies; the latter has gone to Tampa, Fla. to labor amongst the Cubans.

Father Mibares of Vera Cruz arrived September 27th, he will soon leave for San Francisco.

Among the distinguished ecclesiastical refugees at Galveston are the Right Reverend Bishops Valdivielso of Aguascalientes, Uranga of Sinaloa and Fernandez, Abbot of the Basilica of Our Lady of Guadalupe near Mexico City. Father Servin, pastor of St. Miguel, the first parish in Mexico City, who was threatened by the rebels for having blessed the marriage of Huerta's daughter, says mass in our church every day. Father M. D. Santibañez, superior of the Oratorians in Mexico City, at St. Francis Xavier, the old Professed House of the Society before its suppression, is now in the city. Father Corona, rector of La Tiedad Caladas, a very active man in social works, is now stationed at St. Mary's Cathedral.

Amongst the prominent laymen who arrived at Galveston are C. R. Gallardo, Marquis of Guadalupe owner of rich haciendas, Father Elguero, lawyer and formerly Vice-President of the Mexican Catholic party, and E. Tamariz, minister of agriculture, a pupil of Father Louvet, S. J. and schoolmate of Father Maza, S. J. These men had to flee from their country to save their lives. All of them are frequent visitors to our College.

Grand Coteau. St. Charles' College. Ours and the Secular Clergy.—An admirable feature of our success here is the friendliness and hearty co-operation of the Secular Clergy. To them we must ascribe in no slight degree, the gradual advancement of our work in this section. To quote a few instances. Some years ago the retreat movement was started and was a great success. Last year the numbers increased. One example may show the cause. A zealous pastor worked up the idea in his parish and on the day assigned for the exercises he came accompanied by an exemplary band of twenty-five. What was our surprise when he insisted on making the retreat with his men. He did the part of a regular exercitant and returned home with loud praises for the treatment accorded the men. An increase of fifteen boys who now come to our college from this pastor's parish, and a determination on the part of other parish priests to follow his noble example are some after thoughts which may yield great results.

On Schola Brevis day, several of the clergy from South-West, La., brought boys from their respective parishes and placed them under our care. They returned on the name-day of our Rev. Father Rector, September 29th, and further pledged their loyalty and co-operation, promising to do all in their power for the up-building and advancement of St. Charles' College.

Loyola University. Opening of the Law School.—With a staff of distinguished jurists whose names are eminent in the history of law in Louisiana among its faculty, the launching of the law school of Loyola University on Monday evening, October 5, 1914, was an event of immense

importance both in law and educational circles. That this importance was recognized by the community was evidenced by the splendid audience of prominent men and women who attended the formal opening ceremonies, which were held in Alumni Hall.

In the language of one of the speakers, "No cradle that ever rocked was more prophetic of good for this community" than that which cradled the infant law school of Loyola.

Members of the faculty of the university and law school occupied seats on the platform, and the college orchestra rendered some excellent musical numbers. Mr. Nicholas Nutter acted as master of ceremonies and introduced the different speakers. Mayor Behrman's presence lent civic dignity to the occasion, and a cordial greeting was sent by Governor Hall.

The Dental College. Formal opening of the New Department.—With magnificent equipment, second to that of no school in the South, the dental department of Loyola University was formally opened on Tuesday night October 6th, at Marquette Hall, and its classes started on Wednesday morning with an enrolment of twenty-one students. The entire fourth floor and a large portion of the fifth floor of the beautiful university building will be devoted to the School of Dentistry, which has been fitted up with every appliance for up-to-date dentistry.

Addresses at the opening exercises were made by the president of the University, the Very Rev. Alphonse Otis, S. J.; Dr. C. V. Vignes, the dean of the School of Dentistry, and Dr. Homer Dupuy.

NEW YORK. *America.*—The editor, Father Tierney, attended the Catholic Federation Societies meeting in Baltimore, September 28th-30th. He was chosen as chairman of the committee sent to Washington to plead with the government in behalf of the persecuted church in Mexico.

Father Tierney, at the meeting of the Catholic Press Association in Detroit last September, was elected vice-president of the organization.

St. Francis Xavier's College. Evening Classes.—Evening classes in ancient and modern languages and in commercial subjects were resumed last year in the Xavier High School.

At the same time and in the same building the School of Social Studies was conducting its series of lectures on sociological subjects. This year all the evening classes and lectures are under one general management.

With the exception of certain courses in which special arrangements are made with professors, no tuition fee is charged. To cover the necessary expenses of administration, there is a registration fee of two dollars.

Only those courses are given for which a sufficient number of students is registered.

Degrees are awarded to those who satisfy the necessary requirements. Certificates for successful work in any one course are given to those who pass the examinations in that subject.

Students may attend only those courses marked on their registration cards. The registration card serves as a ticket of admission to the lecture room.

The classes in commercial subjects are held on Mondays, Wednesdays and Fridays from 7.45 to 9.45 P. M., beginning on October 5th. Ancient and modern languages classes are at the same hours every Tuesday and Thursday, beginning October 6th. Lecture courses began on Monday, October 26th. The day and hour schedule of lectures is given on the registration cards.

Kohlmann Hall. The Messenger's Fiftieth Year.—With January issue, 1915, *The Messenger of the Sacred Heart* begins its fiftieth volume. To Father Benedict Sestini, S. J., is due the honor of inaugurating the publication in English of a periodical devoted exclusively to the Apostleship of Prayer. At first it was intended merely to translate the French *Messenger* into English, but very soon the spread of the Apostleship of Prayer in the United States and the many local items of interest necessitated the preparation of special matter for this country.

For some twenty years *The Messenger of the Sacred Heart* struggled along with a small circulation. Then greater efforts were made, both to promote the League and to extend the influence of the official organ, as a magazine of the literature of Catholic devotion. Work in this line resulted eventually in the foundation of *The Messenger*, which later on was changed into the weekly review, *America*, that is so potent an instrument for the advancement of Catholic interests.

In 1907, as many of our readers will recall, *The Messenger* was separated from the central office of the Apostleship of Prayer. At that time the smaller magazine, *The Messenger of the Sacred Heart*, had a subscription list of 28,000. In December, 1914, the number of subscribers was 260,000, and of the present number, the first of our jubilee year, there will be printed 280,000 copies, tenfold the circulation seven years ago. Interest in the Apostleship of Prayer has kept pace with this wonderful growth of its official organ, as is evidenced from the large monthly list of new aggregrations and the splendid activity of local directors and promoters in all parts of the country.

During the present year we shall have occasion to recall the history of our work since its inception in 1865 and we hope to be able to record still greater increase in the number of readers at the end of our year of jubilee.—*Messenger for January.*

The Society's Census for 1914.—On January 1, 1914, the Society numbered throughout the world, 8,262 priests, 4,481 scholastics and 4,152 lay-brothers; in all 16,894 members. Of this number, 2,183 priests, 429 scholastics and 1,027 lay-brothers, totaling 3,639, are on the foreign missions. In the United States, including Alaska and the Philippines, there are 2,676 Jesuits. Of these, 1,211 are priests, 910 scholastics and 555 lay-brothers. These are divided among four Provinces, Maryland-New York, with 895 members; Missouri, with 859; California, with 404, and New Orleans, with 253. In addition to these, 265 Jesuits, mostly members of European provinces, are working in the Philippines, in Colorado and New Mexico. The annual increase of the Society in the United States on January 1, 1914, was 58, and of the whole Society, 180.

Fordham University.—There are now 1,700 students at Fordham.

This year the attendance at the Law School has passed the 400 mark. A course on New Jersey Practice was established, so as to prepare students for their career in our neighboring State. During the past year the Moot Court was perfected. The Dean arranged with the Judges of the Appellate Division of the Supreme Court to preside at the trials in the Fordham Moot Court. Chief Justice Ingraham opened the proceedings. The trials in the Moot Court are conducted with all the ceremony that attends the regular trials in the Supreme Court. The results are most gratifying to both the Faculty and the students. The address to the Graduates of the Law School in June, 1914, was given by the Governor of the State of New York—The Hon. Martin H. Glynn, a graduate of Fordham in the class of '94.

The Medical School continues to increase in numbers and efficiency. The Class A standing of the Medical School is approved not only by the Regents of the State of New York, but also by the American Medical Association.

The attendance at the College of Pharmacy has been doubled during the past year. The work accomplished in this school is so highly considered by the Regents, that the Dean has been placed on the Pharmacy Council of the State, and one of the Professors of our School has been made State Examiner in Pharmacy.

It is proposed to open a School of Dentistry next September. Some time ago the State Examiner suggested this, noting that our School would be the only Dental School in New York directly affiliated with a University Medical School.

His Eminence Cardinal Farley continues to show his great interest in Fordham. Before his recent visit to Rome,

he presided at a meeting in his own residence to consider ways and means for helping Fordham. On this occasion, his Eminence consented to confer with the Very Reverend Father General of the Society in regard to having externs, both lay and clerical, associated with Ours in the Board of Regents, so as more effectively to advance the work of Fordham University. This good work is now awaiting its final organization. It is expected to be the source of great and permanent benefit to Fordham.

PHILADELPHIA. *The Carmelite Nuns and the Restoration of the Society. A correspondent sends this interesting note.*—Here are a few lines written to me last August by Rev. Mother Beatrix, the prioress of the Carmelite nuns of Philadelphia.

"We shall not forget the dear Society on the occasion of the centenary of its restoration. Our first Mothers in this country were closely associated with the Fathers of the restoration period and shared their joy in the happy event.

"The traditions have come down to us and we rejoice on the hundredth Anniversary."

The Gesu. Sodality Reception.—The attendance at the solemn reception of members into the Sodality of the Blessed Virgin Mary, held on the evening of Sunday, December 13th, was most gratifying. The storm that was raging might well have excused many of those who attended. Yet, in spite of the inclement weather, the church was crowded. It was a splendid exhibition on the part of our parishioners of love and devotion towards their Immaculate Queen—a love and devotion that will surely not go unrewarded. The new members received into the various divisions of the Sodality numbered eighty-two.

WASHINGTON. *Gonzaga College. Magnificent Testimonial from The Hierarchy of Mexico to Father McDonnell. The Testimonial was sent from Brachenridge Villa, San Antonio, Texas.*

REV. E. L. MCDONNELL.

Reverendissime Pater :

Cum notum sit nobis quantum et quam vehementi charitatis ardore, quave diligentia laborat Reverentia Vestra in levanda misera Ecclesiæ Mexicanæ conditione propter sævam et vere inauditam quæ in illa regione grassatur religiosam persecutionem, justissimum putamus Reverentiæ Vestræ, vestrisque colaboratoribus gratias rependere, majores ditioresque vobis Dominum concessurum sperantes; et si de Episcopis, Sacerdotibus et Religiosis tam immaniter vexatis agitur, indubio vobis applicari perfectissime quit illud sacratissimum verbum consolatione redundans; "Amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis."

Humillimos quæsumus in Christo servos habere velitis.
Ex civitate S. Antonii Texas, die 15 Octobris anni Dom. 1914.

Eulagius Gillon,
Archip. de Antequera.
Leopoldus Ruiz,
Arch. Mechoacanny.
Franciscus Plancarte,
Archip. de Linares.
Ignatius Valdesprino,
Eppus. de Aquascalientes.
Franciscus,
Eppus. Sinaloensis.
Jesus Maria,
Episcopus Saltillensis.
Michael M. de la Mora,
Eppus. de Zacathecas.
Joseppo a Jesu,
Eppus. de Guadalupensis.

Here is the Translation of the Document.—
Very Rev. Father:

Since it has come to our knowledge with how great and how ardent charity as well as with what diligence your Reverence has labored in alleviating the pitiable condition of the Mexican Church, brought about by the savage and truly unheard of religious persecution going on in that country, we think it most proper to express our thanks to your Reverence, and to your colaborers, hoping that God may render you greater and richer rewards; and if this has been done for the cruelly persecuted Bishops, Priests and religious, without doubt those most holy words, redolent with consolation, can be most fittingly applied to you.

"Amen I say to you, since you did it to one of these my least brethren, you did it to me."

We beg to remain,
Your most humble servants in Christ.

Home News. *Fall Disputations.*—The first public disputations of the present scholastic year took place on November 23rd and 24th, the first day being devoted to the Theological disputations, the second to those in Philosophy. The defenders, objectors and essayists were as follows:

De Sacramento Pœnitentiæ, Father E. Duffy, defender; Fathers J. A. Murphy and T. Chetwood, objectors. *Ex Tractatu De Deo Uno*, Father E. Kenedy, defender; Fathers E. Tivnan and J. Sorrentino, objectors. *Ex Sacra Scriptura*, "The Doxology of Romans ix, 5", Father Gerald C. Treacy. *Ex Jure Canonico*, "The Attitude of the Church in regard to Mixed Marriages," Mr. Francis X. Siggins. *Ecclesiastical History*, "Primacy of the See of Rome in the First Three Centuries," Mr. Francis J. Glover.

Ex Ethica, Mr. T. Connolly, defender; Messrs, E. Martin and J. Risacher, objectors. *Ex Theologia Naturali*, Mr. W. McEntee, defender; Messrs. G. Egaña and J. McAuley, objectors. *Ex Cosmologia*, Mr. C. Maring, defender; Messrs. F. Bowen and F. Lucey, objectors. *Astronomy*, "The Surface of the Moon," Mr. George D. Bull.

Academy in Honor of St. Catharine.—On the evening of the feast of their patroness, the philosophers entertained the community at an Academy. The following is the program:

Overture—Rosedale, (Purdy), Orchestra. Latin Poem—Prayer of St. Catherine "Quod Vici, Dominus, Tuum Est", Mr. Deppermann. English Poem—Vision of St. Catharine "The Unfolding Years", Mr. Doyle. Vocal Solo, "Sing Me a Song" (Stevenson); "Country of the Camisards (Stevenson), Sidney Homer, Mr. Swift; Essay—Years of Twelve Hundred, Scholasticism—An Objection Considered, Mr. Patterson. Essay—Years of Eighteen Hundred, Neo-Scholasticism—An Objection Reconsidered, Mr. Glose. Recitation to Music "King Robert of Sicily (Longfellow)" (Rossetter G. Cole), Mr. Black and Mr. Martin. Finale—National Fantasia, (Lenzberg), Orchestra.

The Academy was arranged under the direction of Mr. A. F. X. Devereux.

Father Michael Hill goes to St. Andrew.—Early in January, Father Michael Hill, Professor of Christian Art, left here for St. Andrew-on-Hudson to become Master of Tertians during the absence of Father Thomas Gannon who was elected one of our province's representatives at the general congregation now being held in Rome.

Death of Father Aloysius Romano.—At St. Agnes' Hospital, Baltimore, on January 19th, Father Aloysius Romano died after a lingering illness borne most patiently by him. Father Romano belonged to the province of Naples but for many years he lived and labored in our province. Woodstock especially will hold his memory dear for he taught compendious theology here from 1873 to 1875 and again from 1886 to 1888. The last few years of his life—years of much physical suffering—he spent here as confessor to Ours. He was buried in our little cemetery here. A detailed obituary of Father Romano will be given in a later issue of the LETTERS.

Last Vows.—On the feast of the Purification of Our Blessed Lady, February 2nd, three of our reverend Professors, Fathers Henry A. Coffey, James A. Cahill and Peter Lutz, had the supreme happiness of making their solemn profession in our domestic chapel.

At the dinner on vow-day the Fathers who had that morning pronounced their last vows were greeted by Father Francis Byrne and Mr. Leonard Murphy with heartiest congratulations and felicitations couched in words the ingenuous piety and cordial affection of which clearly bespoke the genuine sentiments of all the community towards the honored Fathers on their day of final dedication to our Divine Lord's service in the Society.

Visit of Father C. M. de Heredia.—Father C. M. de Heredia of the afflicted Mexican Province honored our com-

munity by his presence with us early in February. On the evening of the vow-day, the Reverend Father afforded the community a delightful treat by performing for us many of the clever and amusing feats of legerdemain in which he is an adept of exceptional ability. On another occasion during his visit Father de Heredia gave an informal talk to the community on Mexico. After an introduction in which he described the various social works undertaken and successfully carried on by the Mexican Province of the Society, the Reverend Father gave a very thorough review of the present religious, political and social crisis in Mexico, its varied causes, its development, its international aspects and possible mode of settlement. Throughout his very interesting and instructive discourse Father de Heredia manifested a broad and deep knowledge of his country's history and an intense devotion to his native land and her afflicted people. Father de Heredia's kindness and delightful affability of manner won for him the affection of all at Woodstock and all are truly grateful to him for his visit, which proved so interesting and instructive. The gratitude which Father de Heredia manifested both on his own account and on behalf of the entire Mexican Province to all the provinces of the United States for the practical sympathy shown by them to his now dispersed Mexican brethren was very touching and will doubtless prove an added incentive towards even a more intimate union in fraternal charity between all of Ours in the United States and our suffering sister Republic.

Academies for the Scholastic Year 1914-1915.—The following programs of the Academies both in the Theologians' and Philosophers' departments of Woodstock will give ample evidence of the work done in these lines here at Woodstock.

The Theologians' Academy:

October 15. *Socialism, Financially Impossible and Fanatically Anti-religious.* Mr. J. J. Mereto.

October 29. Debate. Resolved: *That it is for the better interests of the state to prohibit the sale of intoxicating liquors.* Affirmative, Messrs. F. A. Breen and J. J. Murphy; Negative, Messrs. T. I. Clarke and D. J. Stack.

November 12. *Past Paganism and Present Infidelity.* Mr. I. W. Cox.

December 10. Debate. Resolved: *That Greek should be required in the course of studies leading to the degree of Bachelor of Arts.* Affirmative, Messrs. W. A. McCartney and J. M. Kelley; Negative, Messrs. J. G. Keyes and C. R. Risacher. January 7. *The Story of Dante's Inferno* (*Illustrated.*) Mr. D. A. Cirigliano.

January 21. *Chesterton and the Act of Faith.* Mr. J. P. Meagher.

February 4. Debate. Resolved: *That the United States was justified in repealing the act exempting our coast-wise*

vessels from payment of canal tolls. Affirmative, Messrs. F. J. Glover and D. I. Cronin; Negative, Messrs. M. F. Fitzpatrick and F. J. Clarkson.

February 18. *Black Robe and Brown in California.* Mr. Z. Maher.

March 4. Debate. Resolved: *That Capital Punishment should be Abolished.* Affirmative, Messrs. A. H. Raines and T. R. Martin; Negative, Messrs. W. S. Dolan and J. J. Ayd.

March 18. *The Three Irremissible Sins.* Mr. C. F. Connor.

The Philosophers' Academy:—October 7. *Darwinism and Final Cause*; Mr. P. V. Masterson. October 21. Debate. Resolved: *That Napoleon is more Deserving of our Admiration than our Reprobation.* Affirmative, Messrs. J. J. McGowan and A. F. Kienle; Negative, Messrs. J. A. Risacher and J. J. Sullivan. November 4. *The Psychology of Catholic Education*; Mr. A. Mulry. November 18. Debate. Resolved: *That the Women of the United States Should Enjoy Equal Suffrage with Men.* Affirmative, Messrs. J. A. Fennell and M. O'Shaughnessy; Negative, Messrs. W. V. Doyle and W. P. Brown. December 2. *Prof. James' Doctrine on Truth.* Mr. H. C. Greenwell. December 16. Debate. Resolved: *That the Panama Canal has as much Stragetic importance for the United States as the Suez Canal has for England.* Affirmative, Messrs. J. L. Lucas and E. McFadden; Negative, Messrs. J. T. McGrory and J. Smith. January 13. *The Liquefaction of St. Januarius' Blood.* Mr. J. Casolaro. January 27. Debate. Resolved: *That Innocent III was not an Enemy of Political Liberty in his Support of King John against the Demands of the Magna Charta.* Affirmative, Messrs. R. MacDonald and A. Schweitzer; Negative, Messrs. J. Greely and A. A. Hofmann. February 10. *Foundation and Growth of an Ant Colony.* (*Illustrated*). Mr. J. V. O'Neill. March 10. Debate. Resolved: *That Germany was Justified in Crossing the Belgian Frontier.* Affirmative, Messrs. B. J. Boland and D. Mahoney; Negative, Messrs. R. A. Parsons and F. E. Low. March 24. *Birds of Maryland.* (*Illustrated*). Mr. W. Ruggeri.

The Ratio Academy, 1914-1915. Fall Term.—October 1. *Business Meeting.* October 8. *The Teaching of Latin Grammar*; Mr. Cirigliano. October 15. *Latin Themes*; The Moderator. October 22. *Illustrated Lecture.* (*The Merchant of Venice*); Mr. A. Hogan. October 29. *A Lesson in Latin Grammar*; Mr. Swift. November 5. *A Prelection in Caesar*; Mr. Robb. November 12. *Athletics and Moral Traning*; Father McDonough. November 19. *A Lesson in a Latin Author*; Mr. MacDonald.

Winter Term.—December 10. *Moral Influence*; Father Tivnan. December 17. *Teaching of French*; Mr. Rousseau. January 7. *Lesson in French*; Mr. L. Murphy. January 14. *Illustrated Lecture.* (*Dante*); Mr. Cirigliano. January 21. *Suggestions on Teaching History*; Mr. Cox. January 28. *Altar Boys' Societies*; Father Byrne. February 4. *A Lesson in History*; Mr. Maring. February 11. *English Poetry in Fourth Year High*; Mr. J. Hogan. February 25. *Prelection of an English Poem*; Mr. McGrory.

Spring Term.—March 4. *Description in Fourth Year High.* Mr. M. Fitzpatrick; March 11. *Illustrated Lecture.* (*Poe's Raven*); Mr. V. Brown. March 18. *Prelection in English Prose Author*; Mr. Roddy. March 25. *Educational Value of Greek.* (*A Discussion*); April 15. *Present Position of Greek*; Mr. Walsh. April 29. *Final Meeting.*

The Directors of the various Academies for the present year are as follows: Theologians' Academy, Mr Martin Burke; Philosophers' Academy, Mr. Terence Connolly; Ratio Academy, Mr. Albert Roy.

The Christmas Musicale.—Thanks to the indefatigable efforts of the Directors and the generous co-operation of many of the Theologians and the Philosophers, the Community on December 30th, was afforded a musical treat of exceptional excellence. The program was the following:

PART I. Overture, "*La Barcarolle*" (*Waldteufel*); Orchestra. Anthem, "*Holy Night*" (*Prehl*); Glee club—Orchestra accomp. Piano solo, "*Arabesque Op. 61*" (*Chaminade*) Mr. J. T. Murphy. Christmas Song, "*Three Kings have journeyed*" (*Cornelius-Damrosch*); Vocal Quintet—Violin Obligato. Selection, "*Finale Secundo*" *from* "*La Forza del Destino*" (*Verdi*); Mr. T. L. Connolly, violin solo, and Mandolin club. Anthem, "*Let us now go even unto Bethlehem*" (*Simper-G. Nevin*); Mr. A. H. Raines and Glee Club. Piano and Harmonium Duet, "*Concertante in A*" (*Prout*); Mr. E. A. Martin—Mr. A. S. Dimichino. Carols, *a.*—"*The First Nowell*" (*Traditional*); Double Quartet and Glee Club. *b.*—"*Oh, come to my heart, Lord Jesus*" (*G. Nevin*); Mr. E. S. Swift and Glee Club. Selection, "*The Rosary*" (*E. Nevin-Strube*); Orchestra.

PART II. Carol, "*In der Christnacht*" (*Gruber*); Quartet. Violin duet, "*Barcarolle*" (*Fr. Hermann*); Father J. A. Murphy—Mr. Connolly. Anthem, "*We have seen His Star in the East*" (*Simper-G. Nevin*); Mr. Swift and Glee Club. "Idyl, *At the Mountain Inn*" (*Labitsky*); String Orchestra. Anthem, "*Adeste Fideles*" (*Novello-Ryder*); Mr. J. A. Canning and Glee Club, Piano, Harmonium and Orchestra Accomp. Cornet Solo, "*Ave Maria*" (*Gounod*); Mr. L. J. Haubert. Selection, "*O Holy Night*" (*Adam*); Mr. Swift and Glee Club—Orchestra Accomp. March, "*The Guardsman's Choice*" (*Bennet*); Orchestra.

Directors. Orchestra, Father Wm. J. Fitzgerald. Glee Club, Mr. E. S. Swift. Accompanists, Mr. E. A. Martin, Mr. A. S. Dimichino and Mr. F. E. Bowen.

Jubilarians for 1915—During the present year several of our Fathers and Brothers of the Maryland-New York Province will celebrate their Jubilee year. Father Francis X. Delhez will have the supreme happiness and extraordinary privilege—a privilege rare indeed among Ours—of celebrating the sixtieth anniversary of his entrance into the Society, on October 31st.

Those to celebrate their golden jubilee as members of the Society are: Father Leo Osterrath on April 9th, Brother James McCloskey on April 26th, Father Henry Shandelle on August 14th, Father James Becker on August 21st and Brother Bernard Gaffney on August 31st.

Rev. Father Edward Fine, Assistant for France and Vicar General of the Society from the death of Very Reverend Father General Wernz until the recent election to the Generalate of Very Reverend Father Ledóchowski will celebrate his golden jubilee on September 1st of this year.

The Parish.—The new cemetery, about 100 feet to the northwest of the church, was completed in August 1914. It is forty feet wide and one hundred and forty long, enclosed by a substantial granite wall.

The double confessional located in the southwest corner of the church was donated by two gentlemen residing in Baltimore, and was used for the first time on December 24, 1913.

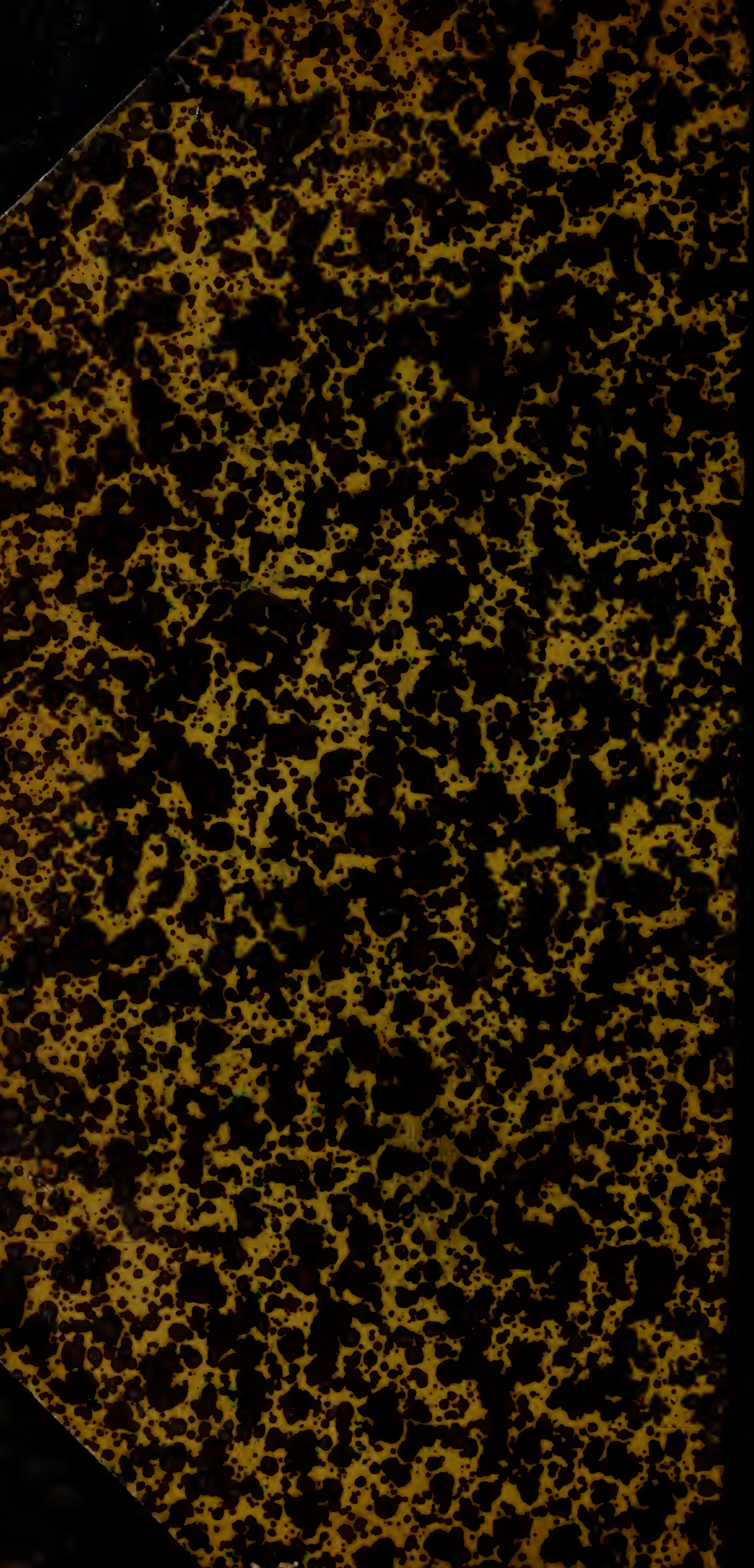
The chalice and other sacred vessels are now stored away in a handsome oak case installed in the sacristy in June, 1914. Each vessel fits neatly into a compartment specially shaped for it.

A new show-case for religious articles was secured, and the reorganized store was opened in March, 1914.

The handsome and artistic Bethlehem set made its first appearance last Christmas, 1914. It consists of eighteen figures, some of them twenty-two inches high.

Recently, one of the ladies of the parish kindly furnished satin, silk and tapestries for the interior of the Tabernacle.

The roof of the church and the exterior of the Lyceum were renovated and painted in August, 1914.

The Knights of St. Alphonsus now number twenty-six, many of the younger men of the parish having been admitted.

At Easter-tide, 1914, illustrated lectures were given in the lyceum on 'The Passion Play of Oberammergau' and 'Joan of Arc' by the Rev. Thomas I. Gasson, and on 'The Trees of Woodstock and Vicinity' by the Rev. John A. Brosnan. The usual course of Lenten Sermons was preached by the Rev. Professors of the College Faculty.